Silken Letters Movement

Accounts of 'Silken Handkerchief Letters Conspiracy Case' From British Records

With Introduction to the Revolutionary Movement of
Shaikhul Hind Maulana Mahmood Hasan
For Freedom of India

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In the name of Allah, the Most Gracious, the Most Merciful

Endorsement

All Praise be to Allah – the Creator of this universe, and blessings be upon the last and final Prophet Muhammad and all his companions!

Shaikhul Hind was one of the most intelligent and visionary disciples of Hadhrat Maulana Muhammad Qasim Nanotawi. He apprehended the pulse of the time and was very farsighted. Giant leaders like Maulana Obaidullah Sindhi and Maulana Hussain Ahmad Madani and many other genius Ulama are his students. Shaikhul Hind and his companions hated the English for their destructive policies, hypocrisy and deceitful nature.

His leading role in the freedom movement of India cannot be forgotten. Those polluted with bias and prejudice don't want the heroic services of Muslim leaders to appear before public. But the fact cannot be suppressed for long. The selfless and tireless services the Shaikhul Hind Maulana Mahmood Hasan also cannot be subdued or ignored. Shaikhul Hind was in favour of complete freedom for India from the English occupation, while his contemporary leaders did not aim at this high target. Shaikhul Hind was of the view that once the English will leave a vast country like India, it will have to liberate other colonized nations and states.

This great leader of the Indian subcontinent was not only striving for the betterment of Muslims, rather he felt the pain of the entire nation. He wished prosperity, all-round development and durable peace for every person with no division of caste and religion.

The freedom movement led by Hadhrat Shaikhul Hind was given the title of 'Silken Letters Conspiracy' by the English as they had an access to this revolutionary movement through some silken letters captured in Multan. Otherwise, Hadhrat Shaikhul Hind and his companions did not call this movement by this name. These silken letters were written by Maulana Obaidullah Sindhi to Hadhrat Shaikhul Hind. Thus the English mistook Maulana Sindhi as leader of the movement, whereas in fact Maulana Sindhi was appointed by Hadhrat Shaikhul Hind in Kabul to act as per his directions.

1433 (AH) marks the 100th year of Hadhrat Shaikhul Hind's migration to Hejaz in Arabia which is a turning point in his Freedom Movement. Books abound in Urdu literature which has ample information on Muslims' contributions in the freedom struggle of India, but the English and Hindi languages are void of any such literature. Therefore, Darul Uloom Deoband deemed it proper to present translated version of such books to English readers so that people in general and Muslim youths in particular know the heroic sacrifices of their forefathers for the noble cause of the nation.

I appreciate Maulana Muhammadullah Qasmi to embark upon the task of translating the book *'Tahreek Shaikhul Hind'* compiled by Maulana Syed Muhammad Miyan Sahib. I anticipate that this beneficial piece of work will be a good addition in the literature of India's freedom struggle.

(Maulana Mufti) Abul Qasim Nomani
Mohtamim (Vice Chancellor)
Darul Uloom Deoband

Date: 07 Oct 2012

Foreword

August 2012 was the 65th anniversary of India's freedom, we undivided Indians have celebrated it with proud and glitters. That's alright – and we will do it over time – again and again in all succeeding 15th day of months August. But behold, what our history is telling about our freedom struggle is very selective — there are pages deliberately forgotten, dusted with prejudiced and narrowness or completely removed from Indian history books.

There have been unbiased historians in the post and pre-independent India who had piled up pages of history books with Muslim heroism and their contribution to the freedom struggle of India from 1757 to 1947. But unfortunately these records are deliberately made out of the reach of common Indians by the communal class of academia and are attracting dusts in the shelves of monumental libraries only. Modern Indian historians especially those in the field of syllabi making for our academic institutions generally base their research works on the mouse-clicking and googling in the internet which result only a selected portion of history and mention the name of a few freedom fighters who belonged to a particular clan of people only. Teaching such half narrations and sometimes biased or one-sided stories in the academic curricula of Indian history and social science subjects is utterly unjustified. Our young generation needs to know their actual heroes – Muslim or non-Muslims, it is our combined duty to pass the real history – as it is to help them build their rational opinions on solid grounds and ultimately make a strong, peaceful and communally harmonious nation.

Ulama and Muslim scholars have always been writing on such untold, unsung heroes for last 65 years. This book the Silk

Litter Movement or Tahrik-e Rashmi Rumal is one of them. The book was originally written in Urdu by Hadhrat Maulana Syed Mohammad Mian Deobandi in 1975 and now it is translated by Mufti Muhammadullah Khalili Qasmi and published by Shaikhul Hind Academy of Darul Uloom Deoband for English readership.

The book in hand is a narration of extensive struggle for freedom of India by Hadhrat Maulana Mahmood Hasan, known as Shaikhul Hind (1852 – 1920), and his comrades. It is noteworthy that this blessed month of Ramadhan (1433) marked the 100th anniversary of Silk Letter Movement against British occupation in India, thus this English version of the book is a humble homage from all of us to his enormous contribution to India and Indian society both as a freedom fighter and as a towering scholar.

The Silk Letter Movement was a well crafted plan for complete freedom of India which was leaked before execution and resulted in the arrest of hundreds of Muslim scholars and freedom fighters including the leader himself.

In 1877, Shaikhul Hind Maulana Mahmood Hasan, the first student of Darul Uloom Deoband, started his political movement and set up an organization called 'Samratut Tarbiyat' (result of the training). The aim of the organization was to prepare for armed insurrection against the British. The movement continued for at least 30 years.[1] In 1909, Shaikhul Hind re-organized his devotees under a new banner 'Jamiatul Ansaar' which was later banned by the colonial rulers.

Soon after the ban of Jamiatul Ansar in 1913, the freedom seekers appeared in Delhi with a new name 'Nizzaaratul

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[1] Tahreek-e-Shaikul Hind p 61

Ma'arif'. Maulana Obaidullah Sindhi and Shaikhul Hind were the leading figures behind this new setup. The zeal, spirit and purpose of the new setup was none other than the freedom of India. But when the First World War (1914) began between Germany and Britain, the freedom fighters changed their action plan. They minimized domestic activities and fully concentrated on supporting Germany.[1]

The Freedom fighters saw the war as a golden opportunity to strike at the roots of the British interest. Armed insurrections were planned against the British forces. Shaikhul Hind Maulana Mahmood Hasan dispatched his deputy, Maulana Obaidullah Sindhi, to Kabul and he himself left for Arabia. The purpose of the visits was to solicit support from the Muslim countries because without weaponry and their military support it was merely impossible to achieve the goal.

Shaikhul Hind reached Makkah on October 9, 1915 (1 Dhul Hijja 1333 Hijri) and met the Turk Governor, Ghalib Pasha. On his request the powerful Governor of the Ottoman Caliphate (Turkey) agreed to extend support against the British government. In order to publicize his support among Muslims of the Indian sub-continent, he wrote a long letter exhorting the general public to continue with their struggle, assuring them of his government's open support in the future.

It was before the United States took side to any of the warring parties in the World War I. Later when the US government sided with the allied forces – Russia, France and Britain – the whole war scenario changed. Turk and German – the Central alliance was defeated. As a consequence of the defeat at the hands of allied forces with full connivance of the United States of America, the Usmani Caliphate was destroyed. The

[1] Naqash-e-Hayaat 2/210

dream of Shaikhul Hind and his lieutenants to drive away the colonialists, by waging war against them on Indian soil, became harder.[2]

Maulana Obaidullah Sindhi wrote a letter from Afghanistan to Shaikhul Hind Maulana Mahmood Hasan, in Arabia, with details of his activities in Kabul along with the blueprint of freedom struggle from exile and names of those places and peoples who would lead arm struggle against the British from within India. It was planned to start massive arm campaign from all corners of the country along with mass agitation. The letter was written on a silk piece of cloth – because of which the English gave it the title of Silk Letter Conspiracy. Maulana Mohammad Miyan Mansoor Ansari also enclosed a long letter detailing office bearer's name of the Government in Exile and a blueprint of Junood-e-Rabbaniyah. These letters were to be dispatched to Madinah through Shaikh Abdur Rahim Sindhi.

However, on the way these letters reached in the hands of Rab Nawaz, Honorary Magistrate of Multan which he passed to the British Commissioner in Multan. The date inscribed on the Silk Letters was 8/9 Ramadhan 1334 AH., corresponding to 9/10 July 1916, which reached at the hand of Commissioner in the first week of August 1916.[3] How such a grievous blunder occurred and what followed this letter leak, the book in your hand will explain them through post independent narratives from the leaders who were part of the movement.

According to lunar (Hijri) calendar the last Ramadhan 1433 AH, was the 100th anniversary of the Silk Letter Movement although it is yet two years to go according to Christian

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[2] Aseeran-e-Malta 34, Naqash-e-Hayaat 2/212, 186-87 and Tahreek-e-Shaikhul Hind 72

[3] Naqash-e-Hayaat 2/213, Thareek-e-Shaikhul Hind 268-269

calendar for the 100th anniversary of Shaikhul Hind's Silk Letter Movement.

Here it is especially to be marked that the year 1866 CE is that auspicious year for the Muslims of the entire world in general and for the people of sub-continent in particular, in which the renaissance of their religious, educational, political and cultural life began in an old historical habitation. The inauguration of Islamic University Darul Uloom at Deoband took place on Thursday 15 Muharram 1283 AH corresponding to 31 May 1866, in the open courtyard of the old Chattah Masjid of Deoband under a small pomegranate tree with utter simplicity and without any customary ceremony. Mullah Mahmood Deobandi, who was a high-ranking divine in knowledge and training, was appointed as a teacher for the first time. One young student- Mahmood Hasan of Deoband, later became Shaikul Hind- the architect of the Silk Letter Movement, was the earliest and only pupil who opened the book before his teacher.

It is a strange historic co-incidence that the name of both the teacher and the taught was 'Mahmood' (meaning 'the praised one'). Material equipments necessary for a school were none at that time, except, of course, ample faith and reliance on the grace of the Lord of the heavens and the earth – Allah Almighty. Except the spirits of service to religion and nation, sincerity and trust in Allah, these people were devoid of all sorts of means and resources. As such the inauguration of the madrasah took place with such utter lack of equipment that there was neither a building nor a batch of students to begin with. Only one teacher and one student; this was all the stock-in-trade of the institution which was destined to become famous throughout the world as 'Azhar-e-Hind' (Jame Azhar of Indian subcontinent) and developed as 'Ummul Madaris'

(the mother of all religious schools in East Asia).

However, I am immensely pleased to write these words because Mufti Muhammadullah Khalili Qasmi is the original fruit of this very garden – Darul Uloom Deoband who later mastered over English language at Markazul Ma'arif Education and Research Centre, made this valuable piece of history by Hadhrat Maulana Syed Mohammad Miyan available for the English reading world. I am also thankful to Darul Uloom Deoband and its dynamic rector Hadhrat Maulana Mufti Abul Qasim Nomani for publishing such an important work and at the same time appreciative towards Markazul Ma'arif Education and Research Centre, Mumbai for its sponsorship and supports in bringing out this translated version of the book.

I have great hope that this book in your hand will serve as source of reference for at least a chapter of our history of freedom struggle in India. I believe this will open up new domains for researchers in modern Indian history and I am also sure it will build up confidence among young Indian Muslim while going through the pioneering contribution of their forefathers in making this great nation – India free from foreign clutches. I pray to Allah that the author, the translator, the publisher and all the contributors in any form whatsoever be rewarded for this book and the book be beneficial for whole of world- Amen!

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Member of Parliament, Look Sabha, from Dhubri, Assam
President: Markazul Ma'arif, India

Date: September 15, 2012

Preface

India, from ancient times is famous for its civilization, rituals and natural recourses. It existed even in the immemorial times. According to many prophetic traditions, the Prophet Adam (peace be upon him), the first man on earth, landed in India. Interestingly Adam, the first prophet of Allah to the people, was the first man to stay at the soil of India. Thus, Muslims consider them as true successor of this land.[1]

After the seventh century AD, the atlas of the world changed with the advent of Islam as two great world empires i.e. Persia and Rome collapsed. India also could not guard itself from the effect of the international revolution that was brought about by Islam. In 711 AD, Muhammad Qasim entered India and cut off Sind. Later, it was Sultan Mahmood Gaznavi (reign 998-1030) who conquered a good part of western and northern India. Soon after him came Sultan Shihabuddin Gauri (1150-1206) in 1206 who laid the foundation stone of Delhi Sultanate (1206-1526). Finally came Babar whose Mughal empire lasted for centuries (from 1526 to 1857).

The Mughal Empire with its all glory after the period of Aurangzeb Aalamgir (1618-1707) started declining. The weak successors of the throne could not protect the inherited government from declining. Europe those days was passing by boundless scientific and economical progress while the Muslim empires like Ottoman Caliphate in Turkey and Mughal Empire in India could not sense the importance of scientific developments that were taking place in Europe. The onslaught of Europe on India started by the Portuguese pirates

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[1] See ‘Our Land India and Its Virtues’ by Maulana Hussain Ahamd Madani

and colonialists in seventeenth century, but it was heightened when the English disguised as traders established bases with an eye on India's wealth and land. First, East India Company established its base in Surat where it got permission to operate business in the period of Jahangir in 1612. The company got marvelous success and occupied all three important ports of Bombay, Calcutta and Surat. Later the East India Company began taking the country into its grip and finally it put an end to the 7-century old Muslim rule.

The Muslim scholars (Ulama) were the first to sense the danger in waiting. Shah Waliullah Dehlawi (1703-1762) was the first person who apprehended the danger and was disappointed of the Muslim government to stand to an action. So he chalked out a plan of complete revolution *'fakku kulli nizam'*. His various books reflect this thought and propound a complete framework. Shah Waliullah is the frontrunner of this field. Later, his sons and pupils forwarded his mission.

In the meantime, the company began to expand its area. It resulted at a fierce fight between the company and Sirajuddaula (1733--1757) in Palasi (Bengal) in 1757. Sirajuddaula was defeated and the door was open for Britain to occupy Bengal. Afterwards, Haidar Ali (1720-1782) and his son Tipu Sultan (1750-1799) stood up to stop English steps in Deccan (Southern India). But this campaign suffered a major setback due to internal treachery and Tipu was martyred fighting in Srangapattam in 1799. Finally, one day in 1803 the Mughal emperor Shah Alam II in Delhi was forcibly asked to sign a paper that read, "The people for Allah, the country for King his majesty and the order for the Company".

Meanwhile, Shah Abdul Aziz (1746-1823) who was realizing the situation very carefully issued a fatwa saying that India has

become a Darul Harb (non-Muslim country); Muslims must wage war against the British. The ground was not prepared to start any revolutionary movement. So, Syed Ahmad Shaheed, a disciple of Shah Abdul Aziz, with his some companions migrated to Qandahar in Afghanistan in search of a land from where he can run a movement and prepare a team for the revolution. There, he established an Islamic government and confronted with Sikhs who were a big obstacle in the way of their movement. Unfortunately, the greatest militant movement of this subcontinent suffered sedition of Afghans and finally collapsed in 1831. The remaining people, especially the Ulama-e-Sadiqpur, continued their mission inside India.

The sparks of hate and anger against the English burst again in 1857. This time it was not a mutiny of a group but mass revolt against the English throughout the country. In Shamli the mujahideen revolted in the leadership of Haji Imdadullah while they were fighting in Lucknow and Faizabad under the command of Begum Nawab and Maulana Ahmadullah. Meerut and Delhi were the centers where Indian army was fighting under the command of Sultan Bahadur Shah Zafar. The revolt continued for months, but the Indians were defeated in the long run. After the defeat of 1857 revolt, Ulama were the main target of the British oppression; since the power was snatched from Muslims and Ulama were the representatives of the Muslim society. Molvi and rebel had become synonymous in their eyes. Of the 200,000 people martyred during the revolt 51,200 were Ulama. Edward Timus himself admitted that in Delhi alone 500 Ulama were hanged to death. Between 1864 and 1871 there were five major sedition cases against the Ulama which are known as the 'Wahabi Cases' and the 'Ambala Conspiracy Case'. In all

these cases the accused were either sentenced to death or to life imprisonment.

At the second stage of their freedom struggle, the Muslim leaders changed their strategy after the failure of 1857 revolution. They started setting up educational institutions across the country to combat the government's disastrous policies. On the foremost of them were Maulana Muhammad Qasim Nanotavi (1832-1880) and his colleagues who established Darul Uloom Deoband in 1866 to produce a team of Ulama who can fight eyeball to eyeball with British government.

The first student of Darul Uloom Deoband was Maulana Mahmood Hasan, known as Shaikhul Hind, who led the freedom struggle movement. He established several revolutionary institutions in order to train his students and followers for the cause of freedom struggle. He appointed his loyal companions at different places and had a secret agreement with Ottoman Caliphate of Turkey to attack on British bases in India and prepare ground for revolt. But this plan also was sabotaged. The English captured silk letters from Maulana Obaidullah in Kabul which had messages to different members in India and Arabia. Consequently, Shaikhul Hind with his colleagues was arrested in Arabia and sent to Malta Island where they spent 3 years in prison. The Silk Letter conspiracy led to the arrest of 222 Ulama and activists.

Thus the English called this movement called as 'Silken Letters Conspiracy Case', and later it was known as Silken Letters Movement. You will read in the details of this movement in these pages.

The third phase of Muslim struggle for freedom of India started after the 1st World War. The World War changed the global scenario and Ulama also had to change their policy. Moreover, the Ulamas started their struggle with armed resistance, but repeated failure in such attempts motivated them to revise their approach and to restructure their strategy for resistance. As a result of this policy shift, at this historical juncture, the revolutionary Ulama under the leadership of Shaikhul Hind, on the occasion of the Khilafat conference held at Delhi, resolved to constitute a new organization 'Jamiat Ulama Hind' (union of Muslim scholars) in November 1919 for carrying out non-violent freedom struggle in cooperation with the fellow countrymen.

The establishment of Jamiat was a decisive turning point in their revolutionary movement. They gave up armed struggle and chose non-violent struggle and adopted non-cooperation as weapon. The Jamiat leaders worked closely with the Congress and Mohandas Karamchand Gandhi inspiring them to adopt non-cooperation, complete freedom and other programme which eventually led to freedom of the country.

It is important that Muslims especially Ulama started agitating against the alien elements at a time when others were even unable to sense the upcoming threat. They held the torch of patriotism and freedom fighting always high. Today, it is tragic enough that they are labeled as traitors and terrorists. Muslim fighters instead of being paid homage their names are removed from textbooks and history. While, many fellow countrymen think that Muslims have got their share in the form of Pakistan, but they forget that India still has more Muslims than Pakistan or any other country in the world except Indonesia.

I am pleased to present this bright chapter of our Freedom history before the English readers. I am grateful to Hadhrat Maulana Mufti Abul Qasim Nomani (Mohtamim Darul Uloom Deoband) and Hadhrat Maulana Badruddin Ajmal (Member of Majlis Shura, Darul Uloom Deoband and Director Shaikhul Hind Academy Darul Uloom Deoband) to encourage me to translate this book and to publish it on behalf of Darul Uloom Deoband. At this occasion I must mention my beloved father Hadhrat Qari Abdus Salam Muztar Hanswari who has always been motivating factor behind all my academic engagements.

I am also thankful to Maulana Sayeed Anwar Qasmi (Lecturer English Dept, Darul Uloom Deoband) and my colleagues Maulana Salahuddin Qasmi, Maulana Hussain Ahmad Qasmi for their help in bringing out this work.

May Allah accept our humble efforts and grant the best rewards to the heroes of Freedom movement who sacrificed their life for our wellbeing!

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Introduction

The revolutionary movement of Shaikhul Hind Hadhrat Maulana Mahmood Hasan that was known as 'Silken Handkerchief Movement' is a wonder; not as per the result but as such that the leaders of this great movement were neither greedy of power nor were they seeker of prestige or pride. These people of Allah, whose field of activity was confined to madrasa and mosque, who had poor mullahs and impoverished students as their company, the head of them was Maulana Mahmood Hasan who was the chief of Indian scholars and most respected Sheikh among them, not due to his political views and diplomatic techniques but owing to his piety, purity, asceticism and humbleness. The angels used to spread their wings when his feet would march to Darul Hadith or Dar al-Tafseer[1], so how wonderful it was that his feet adventured to the turbulent field of '*inquilab*' (revolution) with such a vigour that when the political leaders of India were in their slumber he had covered a long distance.

The God-fearing and Godly people are reflections of Allah, the Lord of the worlds. They have broad mind and open heart for others. Thus, Shaikhul Hind also was so broadminded that he was friendly to Hindus as he was to Muslims. He not only wished to see India prospering and flourishing rather all countries of Asia and the world. But, what was the reason that his mind was so narrow towards Europe? The thick-lipped, blue-eyed curly black African was lovely to him but he hated the white Europeans. He was among those who considered

[1] The two most significant classrooms of higher classes at Darul Uloom Deoband (Translator)

their hand impure in case it touches any European until they washed it.

Here are some pages of preface that contain the background of these elders' freedom movement. Please, bother to read this background, it will lift the veil and your astonishment will vanish.

Two Phases of Asia & Europe

West: In Dark Ages

The republican of Rome was only for name sake, it was replaced by strict and powerful Byzantine imperialism. With its cooperation, the church system was on its peak, which not only hated philosophy that criticised its trinity but also it escaped to discuss knowledge; since the outcome of knowledge like thought, idea and wisdom were not ready to bow down before their varnished philosophy. This was the reason that not only common schools and seminaries were withering due to cold treatment of the people in power but also the higher educational centres were fading away and their best minds were being paralysed. This tussle continued till the point that the historic universities of Carthage[1] and Milan[2] were closed and the school of philosophy was also shut down in 529 AD by Caesar Justinian[3].

How sorrowful this situation was! This was not the last state but the fact is that this was the first step towards chaos and anarchy after which Europe reached to the extreme ignorance and wilderness. Knowledge and wisdom were given no place in the political field of coming centuries.[4]

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[1] An ancient city state on the North African coast near modern Tunis; founded by Phoenicians; destroyed and rebuilt by Romans. It was the capital city of Roman Empire's African colonies. (Muhammadullah Qasmi, Translator)

[2] The capital of Lombardy in northern Italy; has been an international centre of trade and industry since the Middle Ages. (Translator)

[3] M D Wolf, Scholasticism: Old & New, p 6; Weber, History of Philosophy, p119

[4] Dr James Harvey Robinson, History of Western Europe, translated p 31

From Theodock[5] to Sharlman, there passed three hundred years and there arose not a single person who can write the accounts of his age in even worst Latin language, as if everything conspired against education[6].

From Caesar Justinian age (529) when the Greek schools were closed till 1637 when the Dekarat's '*Thesis of Barmanahaj*' was published, the slumbered humanity had forsaken thinking or it denied taking any matter into circle of wisdom and intellection[7]. This was the negative aspect. As far as the positive aspect is concerned, the French historian Gustave Le Bon writes that leather that used to serve as paper became costly, so the Church priests began selling the leather-books after washing them clean. Had there not paper been introduced by the Arabs the priests would have sold all their ancient books[8].

Education was confined to Church

The priests and fathers had power; since only this class was educated. In the West after the decline of Roman Empire, there were very few people except the priests who were acquainted with reading and writing in these 6-7 centuries. In the 13th century, any accused priest who wanted the Church court[9] to begin hearing his case used to read one line as proof that he is a priest since the judges allegedly believed that those who are not related to church are illiterate[10].

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[5] Theodock was king of Eastern Goth, died in 526 and left a an admirable kingdom: Dr James Harvey Robinson, History of Western Europe, translated p 28, 29

[6] Ibid

[7] M D Wolf, with reference to 'Islam and Asr-e-Jadid, January 1973

[8] Gustav Lobon, Tamaddun-e-Arab (Civilization of Arabs), p 442-443

[9] The cases of the priests were not filed in common courts

[10] Dr Robinson, History of Western Europe, translated p 217

East: Illuminated With the Light of Knowledge

It is surprising that in the midst of this age, in West schools and universities were shut down and there was prevailing hatred against learning, reading and academic discussions. Whatever the asset of knowledge might be, it was locked up in the basements of the churches and only one line reading was a proof of being literate.

It was a profitable business of the church authorities, who were supposed to be the patron of education and spirituality, to deprive people of education and sell the leather pages of the books after cleansing the words. This was a minor virtue of the age which lasted consecutive three centuries (from Theodock to Sharlman) that there arose not a single person who can depict the accounts of his era even in the worst Latin[1].

In the midst of this Dark Age, the age of divine revelation was beginning in the East, which had the first word as '*Iqra'* (read) and which said:

> "Read in the name of thy Lord who created, He who taught (the use of) the pen, taught man that which he knew not.[2]"

It means that from minor reading and writing capability to higher education from which human being can acquire the knowledge of unknown facts and modern discoveries can take him to the zenith of developments. This is one of the greatest favours of Almighty Allah upon human beings. Getting knowledge is to accumulate the pearls of Allah's blessings

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[1] Dr Robinson, History of Western Europe
[2] Al-Quran, 96/1-5

which are wholly a cause of bliss, luckiness and a duty. Based on this revelation, the Muslim community came into being which has this characteristic, according to the French realistic historian Gustave Le Bon:

“Within a century from the birth of Islam, the Arab empire expanded from Sind River to Spain."[3]

"The objective of this advancement was not imperialism and occupation but wherever Islamic flag was hoisted there was witnessed a wonderful progress. It was because Islam is a religion which is in perfect harmony with natural sciences. The Islamic beliefs are supposed to soften the morals and inculcate virtuousness, justice and tolerance in regard with other religions."[4]

"They never used sword to spread their religion since Muslims have always rendered their conquered nation free to act upon their own religions."[5]

"Also, construction of churches in abundance in the reign of the Arabs is a proof that they used to respect the religion of the conquered nations. Many of the Christians converted to Islam, but there was no need to convert, because the Christians and Jews were equal to Muslims by every means and they had right to reach to all government posts. And, since Spain was the only European country where the Jews lived in peace; so they gathered there in multitude numbers.”[6]

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[3] Tamaddun-e-Arab (Civilization of Arabs), Gustav Lobon, p 121
[4] Ibid, p 122
[5] Ibid, p 144
[6] Ibid, p 258

Centuries were passing through, and the dark valleys of Europe were adding up a history of ignorance, biasness, communal killings, oppression and barbarism. It is a historical fact that this state of affairs continued for centuries. The exception was only of that part which was enlightened by the Sun of Islam that rose in the East, the French historian says:

"The Arabs treated the people of Spain as they treated the people of Egypt and Syria; they left their wealth, their church and their laws to them and allotted them rights and privileges to live under the justice of Arab rulers. They were levied annual tax with some conditions; it was one Red Dinar on the rich and half a Dinar on common masses."[1]

"Within some centuries the Arabs changed Spain totally as per academic and economic advancement and made her the leader of entire Europe. This change was not only academic and economic but moral as well. They taught the Christians a valuable human character or at least tried to teach them i.e. to tolerate rival religions. They were so polite towards the conquered nations that they allowed the bishops and fathers of churches to hold their congregations."[2]

"The moral dominance of Arabs transformed the wild nations of Europe, who ravaged the Roman dominion, in human beings. The academic and intellectual supremacy of Muslims opened the doors of sciences and arts, literature and philosophy. And, for six long centuries, these Arabs were our teachers and educator of civilization to us."[3]

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[1] Ibid, p 248
[2] Ibid, p 257
[3] Ibid, p 524

Therefore, the justice-loving and intellectual class had a wish that Arab could conquer the whole of Europe, as the same French writer states:

“Under the reign of Arabs, Andalusia (modern day Spain) was highly civilized while Europe was shrouded with the darkness of savagery and wilderness. Therefore, we can say that Christians of Europe might have benefited much from the Islamic dominance as per the civilization of that era and must have not been at loss. The merciful nature of Islam would have created politeness in their morals and would have saved them from the sectarian bloody violence, from the massacre of Saint Bartholomew, from the persecutions of religious courts that shed river of bloods for centuries."[4]

"The potentiality that leads a nation to progress was never in any nation as high as in the Arabs.”[5]

The famous historian of European history, A J Grant gives his witness:

“In the entire history of Europe there is no painful event more than that of Muslims’ downfall in Andalusia since they added much to the European civilization, and had they not been ruined they would have done more additions.”[6]

One of the examples of these additions is the Paris University. This university, with its sixty five colleges was turned in to a sizable city. And with other monasteries it covered a large area of the city and suburbs.[7]

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[4] Ibid, p 289
[5] Ibid
[6] A J Grant, History of Europe, p 436
[7] Europe Solahwin Sadi Mein (Europe in Sixteenths Century), p 475

Two Different Qualities of Asia & Europe

We believe in the One and Only God who is the Sustainer of all the worlds, the Lord of the worlds. We believe in the Messenger who was sent as mercy to all the worlds. We believe in divine scripture, the Quran which proclaims: "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who is pious and virtuous.[1]" There is no difference between white and black, there is no superiority of one nation on another, the only criterion of superiority is piety and abstaining from sins. To us, the Easterners, the Westerners, the citizens of Asia, Africa, Europe, America and Australia, all are equal. There is no adverse effect on their humanness due to geographical boundaries. As the human body is one unit but his organs and parts are of various types in spite of being united. There is difference between the head and the foot, the head is always high while the foot kisses the ground and gets soiled. The status that eyes bear is not meant for hands and legs. The stomach is the repository of nutrition, but the heart, which is located at one end of it and receives the essence of the nutrition from that repository, enjoys such a significant position that is not meant for stomach. The life depends on the heart; if it is beating then the entire body is alive; otherwise it is a lifeless corpse. Likewise, the human capabilities and potentialities differ. Because of this difference African continent does not enjoy the traits and specifications that the inhabitants of Asia and Europe have. Then, the difference between Asia and Europe is that from the day history got acquainted with humans and humanity Asia had always stood awake and spirited like heart.

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[1] Al-Quran, 49/13

God-fearing and God worship i.e. piety and virtuousness, high morals, nobility and civility which are essence of humanity and in reality these qualities are the actual humanism, and spirituality is the name of its translucent extract. To the far past to which history can have access, it bears witness that Asia has been the centre of these qualities.

Europe and Religion

Europe today is also materialist and science-worshipper as it was materialist and science-maniac in ancient ages. The origin of Europe is routed in Greece which is known for its two qualities; reason-worshipping and idolatry. It was the land of Socrates, founder of ancient philosophy, and his disciples Plato, Xenophon and Aristotle. They may be called Narcissist, because they used to follow whatever their reason decided, but they cannot be called God worshippers. Beside philosophy, they had a taste of arts as well. It was their doctrines and concepts that are considered the asset of Greece and these days they are regarded the founder of European civilization.[2]

The philosophers and intellectuals of Greece experimented various ways of governance in political field. One of their experimentation was the democracy which initiated in 509 BC.[3] After long centuries of experiment, the political constitution was finalised. Europe inherited this constitution and this is the most valuable pearl of Europe's academic treasures.[4]

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[2] Extracted from History of Europe, A J Grant, p 19, 63, 64, 74, (translation)
[3] A H Pelham, History of Rome, p 46 (translation)
[4] A J Grant, History of Europe, p 74 (translation)

Gods of the Europeans

Apart from philosophical and political tendencies, as far as the religion is concerned, A J Grant writes with the references of epics of Homer[1]:

"The poet portrays a civilization in which the Greek nation is seen to worship countless gods and goddesses, who were believed to have power over human fate good or bad.[2]

Every city and area had a separate god. It was the concept of philosopher like Plato and other lawmakers that a good citizen must believe in the gods which were believed by their forefathers. Moreover, it was commanded that the people of one city should be prohibited to worship the gods of the other city.[3]

And, when the spirit of democracy weakened idolatry was replaced by imperialism and gradually people started worshipping their rulers. Pelham says:

"The worship of Caesars in Rome and other states, started from Julius Caesar, who was regarded as 'God' by his devotees. Later on, his successors also were called as gods. Consequently, the emperor turned in to a sacred personality and thus the chain of 'Gods' came in to being.

Basically, this worship had a political significance. In 12 BC, the idolatry prevailed when a worship place was built for Augustus and it was declared as the theological centre of

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[1] Ancient Greek epic poet who is believed to have written the Iliad and the Odyssey (circa 850 BC) (Translator)
[2] A J Grant, History of Europe, p 3 (translation)
[3] John B Firth, Constantine the Great, p 113, 114 (translation)

Gaul[4]. There used to be a festival every year and priests were elected each year. This new idolatry prevailed slowly and before the end of second century every state of Rome had temples of Augustus and priests. So, the Caesars-worship was known formally. This indicates to the unity of state elements and power of Roman emperors.[5]

At another place, he says: "Julius Caesar and Augustus were held as Gods; therefore it was necessary to hold their descendants also holy and reverent. From Tiberius[6] to Nero[7], all the Caesars were the descendants of Gods and it was perceived that they have been exclusively given by the Almighty the right to rule over others.[8]

The other members of their family were granted kingly privileges and the women also were honoured, as the pictures of Livia and Agrippina were painted and carved on pillars and were called goddess after their death.[9]

Christianity in Europe

When Christianity reached Europe, though it did not turn into idolatry but it was transformed from *tauheed* (oneness of God) into trinity. Later, it gained the support of one who was the greatest ruler of age, Diocletian who was the emperor of

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[4] An ancient region of western Europe that included northern Italy and France and Belgium and part of Germany and the Netherlands
[5] A H Pelham, History of Rome, p 429 (translation)
[6] Son-in-law of Augustus who became a suspicious tyrannical Emperor of Rome after a brilliant military career (42 BC to AD 37) (Translator)
[7] Roman Emperor notorious for his monstrous vice and fantastic luxury (was said to have started a fire that destroyed much of Rome in 64 but the Empire remained prosperous during his rule (37-68) (Translator)
[8] A H Pelham, History of Rome, p 501 (translation)
[9] Ibid, p 502

Roma in 285. He was idolater and wanted to be worshipped because of being emperor. But, the Christianity was not ready for none of these. Finally, Diocletian decided that he would destroy Christianity[1] and did not leave even a stone unturned. But, when the Christianity stood firm against all odds and terrible oppressions, in spite of developing weakness and division into fragments, but after all it was never defeated rather gained more strength instead. Having tasted this bitter experience Diocletian preferred seclusion and retired from his high post with his co-ruler Maximian[2].

According to the succession system that Diocletian himself has laid down, there were six people who were claimant of imperial post, but Constantine[3] overturned all of them and occupied the throne. Constantine learnt a lesson from his precedent Diocletian and very cunningly compromised with the Christianity.[4]

Constantine finished many of his rivals, but there remained some of them. In order to put an end to them, the national integrity and unity was required. The condition demanded the Christian leaders to become his aids. So, he narrated his following observation to the Christian leaders:

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[1] The army of Danube helped its commander Diocletian to capture the throne in 284. He with his ability got so sovereign that Rome turned into an empire literally and practically. This was first king who introduced Eastern traditions in his court, he worn kingly crown and asked people to call him 'god', everyone had to prostrate in his court. (AJ Grant, History of Europe, p 197) Iran had already tradition of king-worship while in India raja was given a status of awtar (manifestation of god).

[2] Roman Emperor from 286 until he abdicated in 305; when Diocletian divided the Roman Empire in 286 Maximian became emperor in the west (died in 311)

[3] Emperor of Rome who adopted the Christian faith and stopped the persecution of Christians (280-337)

[4] John B Firth, Constantine the Great, chapter 6, p 94 (translation)

"In the afternoon when the sun was tending to the west, I looked in the sky. All of a sudden I saw that there is an image of cross over the sun disk. The cross is bright and rays of light are coming out of it.[5] It read: conquer by its help."[6]

Constantine could not understand the meaning of this observation. He was confused for two days. After two days in the night: "He saw Christ in his dream with the symbol that he saw shining in the sky. He ordered Constantine to copy that symbol and use it as amulet."[7]

However, 306 AD was a blessed year of Christian history that not only the Roman Emperor granted Christians freedom of religion but he himself embraced Christianity. As a result, the pagan Roman started converting to Christianity and the ultimately remaining pagans were dominated by Christians.

Undoubtedly, blessed is the politics that flourishes under spirituality, but here the spirituality was supervised by the politics. So, when the Christianity got control over the paganism, the different fractions of Christianity started disturbances in Church. Accordingly, as the clash of pagans and Christians was a threat to the peace and security of the empire, the clash of different sects of Christianity posed similar threat.[8]

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[5] The scholars of science say that due to reflection of some rays the sun disk appears having several suns around it and they seem connected to each other by broad lines of rays which sometimes appear like cross. (Constantine the Great, p 106, translation)
[6] John B Firth, Constantine the Great, p 97 (translation)
[7] John B Firth, Constantine the Great, p 97 (translation)
[8] John B Firth, Constantine the Great, chapter 9, p 161 (translation)

This time Constantine took a drastic step that made him immortal in the history of Christianity. He tried his best to put an end to the differences. The last effort of his was to convene a meeting of scholars that was held at Nicaea in July 325 AD.[1]

The meeting was attended by 318 bishops who were invited on government expenses and were given a lavish hospitality.[2] The meeting agreed upon a belief that Christianity is the name of believing in three; God the Father, God Jesus Christ the son of God and the Holy Ghost.

The dispute was no more over. But, the majority gave trinity a central position and regarded the opponents as infidel, apostate and proscribed.

Constantine issued the command: “The things that were decided according to rules are mandatory. A matter that was held right by three hundred bishops should be considered as God’s commandment. Therefore, it is necessary that those who were misguided by Arius should automatically revert to the Holy Catholic religion.”[3]

Urged by this command, the Catholic priests treated the other Christians as the pagans used to treat the Christians in previous time. The only difference was that the pagans used to punish the Christians considering them traitor, but now the dominant Christian sect held the belief that: “It is necessary to persecute the souls of the heterodox in order to protect them from punishment of the hereafter.”[4]

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[1] Ibid, p 216
[2] Ibid, chapter 11
[3] Ibid, p 232
[4] Ibid, chapter 2, p 38

The Religion of Constantine

In the process to describe the importance of religion in Europe, it is better to have a look at the religion of Constantine who was modernizer and greatest reformer of Christianity.

This farsighted reformer did resort to Christianity but very cunningly he managed to carry on the status that he used to hold in paganism. So: "He neither forced people to convert to Christianity nor did he forsake the religious post of 'augur the great' as he used to be in paganism; since he feared that the pagans will elect someone else for this post who may challenge his authority and power."[5]

The second characteristic of this reformer was that he easily sacrificed his most valuable things, but he did not tolerate anyone who may pose a threat to his power. He got his ablest son Crispus and his beloved queen Fausta the next year he convened the famous meeting of bishops at Nicaea since he suspected them as conspirator.[6]

This topic does not need more clarification since though the common religion of Europe was Christianity but there continued a series of bloody clashes between different Christian sects and between Churches and the devotees of Roman emperor left hundreds of thousands Christians killed by each other barbarically and coldheartedly. Many of them were crucified, buried alive or torched to death. This is such a historical fact that is believed by those also who are not much interested in history of religions.

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[5] Ibid, chapter 15, p 313
[6] Ibid, chapter 12

Mr J B Firth says: “It is to be remembered that in the entire history of the pagan’s persecution there is not a single example of such massacre which took place in France on the day of St. Bartholomew and in Sicily at the occasion of Lord's Supper by Christians themselves.”[1]

Europe and its Bloody Politics

The Republic of Rome which was founded 509 BC[2] is a feather to the crown of European political history and Europe is proud of it. There were many challenges faced in order to strengthen the internal system and protect it from external threats. But, their details will be lengthy and out of context too.

The last battle resulted in Sola being dictator in 87 BC who started massacring his opponents in which thousands of people were killed. From that age onward, there used to be a fear of carnage looming large after every political upheaval.[3]

The dictatorship paved the way for imperialism. The Romans were already idolizer. As a result, the emperors were added up in the list of gods and avatars, and every emperor was considered incarnation of god.

Among these emperors was Augustus who ruled Rome for forty one year and died in 14 AD. In the reign of these emperors Hadhrat Eisa (Jesus, peace be upon him) was prosecuted. One can imagine the justice that the judges rendered to him that they convicted an innocent and holy man like him and sentenced him of crucifixion. The ruling was

[1] Ibid, chapter 2, p 37
[2] H F Pelham, History of Rome (translation)
[3] Ibid, p 231, 232

based on witnesses; the excuse may be put on the witnesses. But, how can one justify the killing of some holy and prominent personalities of Christians by the Emperor Nero[4] nearly twenty years after the departure of Hadhrat Eisa (peace be upon him).[5] The only reason is that this was the politics of the era that those who rejected idolatry and emperor-worshipping they had no right to remain alive.

Later, as the Christianity spread, though the majority of people believed in trinity and thus they were closer to avatar-worshippers, but they were also sinful because they did not consider the emperor as avatar and did not present an offering to them: "First, they were arrested then made cripple by cutting the vein of their legs and the right eye was thrust with hot rod. And, in the injured condition they were packed to Egypt to work in mines or to Faloos (Palestine) to work in brass mines."[6]

J W Charles writes: "Those who were sentenced of drowning and beheading they were considered as lucky. There prevailed such a psychosis that the law used to work after their death also. It was common to cast the corpse before dogs, throw the dead body in sea after lacerating it into pieces or dispose the ashes after burning them to the least degree."

An officer who allowed relatives to pick up the carcass for burial was assumed as extremely kind hearted. There was a lady named Eifra who embraced Christianity, so she was sentenced to death. Her mother got her buried with the help of

[4] Roman Emperor notorious for his monstrous vice and fantastic luxury (was said to have started a fire that destroyed much of Rome in 64) but the Empire remained prosperous during his rule (37-68)
[5] Ibid, p 491
[6] John B Firth, Constantine the Great, p 138 (translation)

her three employees. When the news reached to the officer, he buried the four alive in a grave and ordered that they should be burnt therein alive.[1]

The oppressors were Europeans and the oppressed ones were also Europeans. This cruelty was not limited to Christians only but with every religious community which did not worship their gods. Some people who followed Mannaean religion originated in Iran, Diocletian ordained that their elders be burnt alive and the property of their followers be confiscated and they be killed.[2]

"They argued that this sect is an invention of the enemy. The same argument was utilised against Mannaeans and Christianity. And, when Christians came in to power they utilised the same justification against the heretics who were born in Christianity."[3]

A Christian dared to tear a proclamation stuck on a highway; he was caught, hooked and ultimately torched to death.[4]

The people of Furejia (a village of Armenia) converted to Christianity. Having known the army approaching they took refuge in a church. The army besieged the church and set it on fire. The inmates were reduced to ashes.[5]

This was the politics of the pagans which continued against Christians till Constantine the Great. In 305, when Constantine gave shelter to Christians and himself became Christian then

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[1] Ibid, p 48
[2] Ibid, p 22
[3] Ibid, p 23, 25
[4] Ibid, p 27
[5] Ibid

he put an end to the cruelties of the pagans. But, now the Christians got divided in sects and clashed each other. According to John B Firth, every Christian sect treated the other fellow sects in the same manner in which the pagans used to treat them.[6]

These accounts are of the era which is called a bright era of Europe. After fourth century, there starts another era which is known as 'Dark Age'. It will be an needless to describe the barbaric tyrannies of the age since it is already admitted as the age of savagery and ferocity. Let us overlook the incidents of this age[7] and have a look at the happenings of sixteenth century. A H Johnson Luyu says:

"The massacre of St. Bartholomew took place on 24th August 1572. There is much dispute about the number of causalities, but as per the least estimates one thousand people were put to death in Paris while ten thousand people were slain in other areas."[8]

John B Firth says: "It is to be remembered that in the entire history of the pagan's persecution there is not a single example of such massacre which took place in France on the day of St. Bartholomew and in Sicily at the occasion of Lord's Supper by Christians themselves."[9]

"The fourth civil war (of France) was limited to only some cities from August 1572 to June 1573. Some twenty thousand

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[6] Ibid, p 37
[7] The Crusades took place during this age; therefore it is needless to mention its details. Only some sentences will be quoted from the book of Grant at the end of this chapter so that one can have an estimate of its horrors.
[8] Europe in Sixteenth Century, p 487
[9] Constantine the Great, p 37 (translation)

lives were ruined in the siege of Lord Shall which consisted of nearly three thousand prominent officers."[1]

Paris University, which was transformed in to a sizable city with its sixty five colleges and grabbed a part of the city and suburb with the cloisters, was the centre of Catholic sect of Christianity.[2] The Catholic sect was determined to crush the atheism and it is a fact that the number of those who were victimized in 1562 was more than the victims of St. Bartholomew massacre. They pretended to fight atheism but in fact there were political factors working.

Writes another witness: "The rulers and leaders employed reformation to serve their own ends; the middle class for church property, while the low class for paradise."[3]

Tribunals of Roman Catholic Church i.e. Inquisition

This tribunal had an upper body that composed of legal advisors and theological scholars. The president of the body was appointed by the emperor. There used to be lower courts which were guarded by armed policemen. The investigation findings were kept secret and people were seduced and sometime forced to spy against their enemy and friend and even against relatives. The accused were inflicted harshest tortures in order to spit up confessions. The simple and unobjectionable words were twisted and put out of context to draw the meaning of atheism and consequently confiscate the property of the accused. People were put behind bars in order to give atonement and finally were sentenced to death. Then they were handed over to government officials to be thrown in

[1] Europe in Sixteenth Century, p 488 (translation)
[2] Ibid, p 475
[3] Ibid

fire. It is a fact that there passed some consecutive years that no festival was considered perfect until there were some people condemned to death.[4]

The Inquisition was set up for those who had some differences with the Roman Catholic Church in any matter. They were called as heretics and were inflicted various types of punishments. In Spain, first tribunal was set up in Castile in 1390 but Ferdinand and his wife Isabella instituted the inquisition again in which nearly three thousand people were burnt while other seventeen thousands received other kinds of punishments.[5]

Death Sentence on Prohibited Books

Philip got a law approved and published in Netherlands which proclaimed death punishment for those who dealt in prohibited books or found guilty of studying them. Later, this law was modified that the accuser will receive one fourth of property of the convict.[6] Aalwa (a ruler) used to get pride that total eighteen thousand people were put to death in his reign.[7]

Dark Ages

After the middle ages, the age of development and progress started. The first achievement of it was: massacre of Muslims. Mr Johnson says: "The promises and pacts were broken. The Holy Quran and other Islamic books were burnt to ashes. The people were forced to convert. As a result, the year 1500 and

[4] Ibid
[5] Gustav Lobon, Tamaddun-e-Arab (Civilization of Arabs), p 252 (translated in Urdu by Shamsul Ulama Molvi Syed Ali Belgrami)
[6] Tamaddun-e-Arab, p 340-341
[7] Ibid, p 399-400

1501 was marked with revolts. Finally, after crushing the rebellion it was proclaimed that Muslims either should convert to Christianity or leave the country."[1]

How much Muslims were affected by this declaration? According to the French historian Gustave Le Bon, three million Arabs either killed or banished.[2]

Crusades

The detail of crusade is too lengthy and it is unnecessary to mention the accounts because these military expeditions took place in Dark Ages. Just to have a flash of it, we are presenting some extracts.

A J Grant states that in 1095, the Pope Irvin II convened a grand meeting. The participants were in such a large number that no house could accommodate them. After clearing some matters, the Pope addressed the gathering and instigated them to attack Muslims. He misinterpreted a verse of the Bible. Such corruption was prevalent in middle centuries. The Pope stated: "One who will not carry cross and follow me is not mine." The people were madly enthusiastic and they shouted: "This is the liking of God." All the people bosomed their red crosses and got ready for this expedition since they were sure of heavenly support and divine leadership.

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[1] Ibid, p 129

[2] Ibid, p 143; Here, the remark of AJ Grant is a lesson for all Muslims that had the Muslim world been united its military power which conquered Constantinople forty years ago would have saved the last sultanate of the West from destruction, but the Turks had no sympathy with the Muslims in Andalusia and when Granada was attacked in 1489 no Muslim force reached there to their help. (History of Europe, 438, translation)

A J Grant says: "Those who participated in this battle they initially were no doubt sincere and enthusiastic, but gradually they were overpowered by satanic factors of greed, selfishness, oppression, revenge, hatred and barbarism. The hatred was not only towards Muslims but the poor Jews also were targeted who lived in Europe. Apart from financial losses, they were inflicted physical harm. And ironically, the perpetrators of these crimes were those who were out to liberate the Holy Land where the Messiah sacrificed his life for the deliverance of entire humanity."[3]

Nearly, one million crusaders reached Asia Minor. Here, they treated the Muslims and Christians with such a savagery that can be justified only by considering them mad and insane.

Anne Caminin, Daughter of the king of Constantinople, describes that they sliced up every child they found and then burnt them to death.[4]

During all these expeditions, the crusaders acted like meanest beasts. They treated the fighters and their enemy equally and did no discrimination between soldiers, women, children and old ones; they would plunder and ultimately kill them.[5]

The old Solomon Temple witnessed such a bloodshed that the dead bodies used to float in the yard. The Christians underestimated this savagery and held a meeting which decided that all inhabitants of Jerusalem including Muslims, Jews and heretic Christians were put to death. Consequently, sixty thousand people were exterminated and this bloodbath continued for eight days. No one, including women, children

[3] History of Europe, p 355
[4] Tamaddun-e-Arab, p 296
[5] Tamaddun-e-Arab, p 297

and aged ones was spared. For more details about savagery and plunder in crusades, read Tamaddun-e-Arab (Civilization of Arabs), written by Gustav Li Bon, page 295-306.

On 15th July 1099, an enormous attack was carried out and finally they were victorious. The actions of the Christians were based on their religious fury and hatred towards their enemy. Killing enemy was synonym to worship of god to them. The Pope was informed: God surrendered to our humility and He handed over the city to us on the eighth day including the enemy. If you want to know what we did with the people of the city, then it is enough to state that when our soldiers entered in Solomon Temple the blood of Muslims reached to the knees of their horses.[1]

Then there came a Muslim king who tied the Islamic states in one unit. This was Sultan Salahuddin Ayyubi, whose stories of courage, generosity and humanity are known till today. Though, these stories are exaggerated but they are not far from truth.

A decisive battle was fought at the bank of Lake Tiberius (Sea of Galilee). Knight Templar proceeded with a part of real cross, but Saladin unbeatable and he enjoyed more forces. As a result, the Christians were defeated. Saladin then turned towards Jerusalem and conquered it in 1187**.** The Sultan behaved humanely with the bishops and priests.[2] But, the bishops and popes used to declare the war as crusade whenever they needed help and support.[3]

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[1] Tamaddun-e-Arab, p 254
[2] Ibid, p 359
[3] Ibid, p 364

Europe and Imperialism: A desire to dominate the World

The period from 5th century to 15th century AD, which is called as Middle Age, was though a period of success and development in the East, but Europe was so haunted by ignorance and oppression that it deemed life as death. The root cause of this problem was the church system which used its one hand to strangle the powerful ones[4] and the other hand to lull the masses so that they may lie sleeping in ignorance.[5] It was deadly for them to move and get awakened. (Details have been mentioned in the first chapter)

During this millennium, some thousand rather hundreds of thousand people were those who tried to get rid of their long slumber but, on the order of the tribunals or any ruler, they were beheaded, thrown in fire, tied to iron bed or cast before beasts. Sometimes, their entire population was ruined. But, the awareness of 15th century was so powerful that the church was unable to suppress it.

As a result of this awareness, they inherited the feelings of cleansing the Europe from aliens, stepping out of Europe to establish colonies and dominate other nations.

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[4] The holy rights of Church, its matchless system and abundant wealth turned the priests into very powerful social class of medieval times. They had the keys of paradise and none could hope to enter it without their help. (Dr Robinson, History of Western Europe, p 217, translated) The popes were believed to be superior to kings, the popes were above all criticism, they had right to dismiss the kings from power. (AJ Grant, History of Europe, p 268, translated)

[5] After the decline of Roman Empire till 6-7 centuries, very few people except the priests took to studying, reading and learning how to write. The judges took it for granted that one who is not connected to church he or she cannot read. (AJ Grant, History of Europe, p 217, translated)

The Portuguese king Henry[1] built a grand observatory at Sagreez in 1430 primarily to know the indications of fall and rise of nations. As he obtained the knowledge of astronomy, he was interested in geography. Similarly, he allowed the adventurous people of his country to occupy the western coast of Africa, Indian coast and East Indies to China. Due to their expeditions, some Portuguese colonies came up in Borneo, Santo and Madera. The Azards**,** Ras-ul-Jazaair was discovered and intrusion began in the western coasts of Africa.

In 1442, it was decided by Pope Martin 5th that the western coast of Africa belongs to Portugal while the adjacent islands will go to Spain.[2]

The New World

Fifty years later, two Portuguese discovered India. In 1492, Columbus took a land as India and hoisted the flag of Portugal there. But, it was another land which was a new world for the people of old world. It was named as New World or Red India that was later known as America.[3]

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[1] Henry (d. 1440) was a prominent scholar and researcher. He assembled learned Jews and noted scientists from Persia and Morocco who were considered among the most outstanding scholars. They, with the help of Arabs and other nations, discovered that the African continent can be circumambulated. This discovery is considered a favour of the King upon Europe that was completed by research of Arab scholars. (Ali Shami, Al-Islam wal-Hazaratul Islamia, with reference of weekly Al-Jamiat dated 30 Nov 1973)

[2] Extracted from 'Europe in Sixteenth Century' (translation)

[3] It was misfortune of Columbus that the new world was named after Amerigo Vespucci who is said to have accompanied Columbus first time and was an officer of his ship. Later, he made his own journey. Unfortunately, the king got angry with Columbus and consequently he passed rest of his life in troubles and solitude, while Amerigo Vespucci lived luxuriously and the New World was named America in his honour.

The inhabitants of forests and hills near coastal areas are naturally backward with low and wild culture. The Americans were no exception, as there were many tribes which wore animal skins and had garlands of bird-wings as ornaments.[4]

But, in Central America, in Mexico and Peru there existed cities and towns with stone building. Their buildings had carvings and decorations with articles of luxury to an extent of revelry.[5]

The inhabitants knew many languages and spoke an estimate of 400 (at least 126) languages.

Invasion of Europe in the New World and its Objectives

When the New World was discovered, every country of Europe rushed to it and hoisted its national flag at the shore where their ship landed. Pope Alexander VI, in his famous declaration dated 3, 4 May 1493, divided the Atlantic Ocean with a line in two parts; he allotted the eastern non-Christian states to Portugal while the western countries were granted to Spain.[6]

What was the objective of this invasion; was it for reformation, to spread humanity and kindness, to deliver any divine message or to establish peace? No, never! The invaders were ignorant of all these terms:

(Muhammad Yahya Tanha, Tareekh-e-America, p 67) Columbus kept on begging for justice to those who shackled him instead of crowning and pushed him in prison instead of giving castle. However, ultimately he died in this condition in Valladolid (Tareekh-e-America, p 49)

[4] Muhammad Yahya Tanha, Tareekh-e-America

[5] Muhammad Yahya Tanha, Tareekh-e-America, p 95

[6] Ibid, p 51

“Conquering states on sword point, plundering their wealth and distributing it among themselves and looting any old Indian family’s hoarded money was a common dream which enticed a Spanish youth.”[1]

“The Discovery of Elanso Nainu and Cristobel Gera, though is of less importance, but they took with them so much gold and idols that their fellow countrymen became impatient for such voyages.”[2]

“The greed to amass wealth proved instigative for them. The pioneer navigators had no distinction between Gold and God.”[3]

“The sons of English noblemen got recruited like volunteers. A band of hundred volunteers was selected to establish a colony. Though, there was no tree and greenery, but gold was in abundance, that too was not hidden in mines but was scattered on ground.”[4]

Exploitation and Brutality

Those ‘*wilds’* (original inhabitants of America) were more kind and humane in comparison to their new guest, the Europeans. A young sailor was nearly drowned, but he was rescued by the kindness of the ‘wilds’. But, these guests snatched a boy from his mother’s lap and tried to run off with a young woman.[5]

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[1] Muhammad Yahya Tanha, Tareekh-e-America, p 64-65
[2] Ibid, 67
[3] Ibid, 100
[4] Ibid, 88
[5] Ibid, 67

The Native Americans had no reasons to fear the alien Europeans. They were called to see the ship; they accepted it happily and as they embarked on the decks the anchor was lifted and the canvas was untied to sail towards Santo Domingo. The husbands from their wives and children from their parents got separated.[6]

The Spanish sailors were fed up of being in open; so they planned to occupy a town. When the citizens tried to fight back they set the entire town on fire. As a result, five hundred Red Indians (Native Americans) were killed.[7]

Now, the wild march of these greedy people began. They were armed with everything they needed. They arranged shackles to fetter the indigenous people of America and dogs to kill them.[8]

Atahualpa, the king of Peru and Quito, was sent for by deception. When he realised that he was entrapped, he promised the Spanish to fill the room in which he was imprisoned by gold provided he is released. Prazu, the invader leader, promised to set him free. So, the king ordered his courtiers and this room of 22x16 feet was filled with gold vessels. Having kept the promise, the king beseeched for release, but the cunning Prazu planned to terminate his life. He appointed some subordinates as judge and executed the king in a trial. Obviously, he was convicted and punished to death. When the king was sure of his death, he besought to be beheaded instead of being slowly burnt by fire. He was replied that he can be given this privilege only if he converts to

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[6] Ibid, p 77
[7] Ibid, p 80
[8] Ibid, p 80

Christianity. So, he converted to Christianity and was beheaded by sword.[1]

No doubt, the Indians (ancient inhabitants of America) and Europeans had equal rights to settle in the continents and lead their life. But, the Europeans always deceived them by every means and befooled them. They plundered them, enslaved them and gave them poisonous powders with drugs. Qiran Tinek burnt all the inmates in 1692. In 1764, the grandson of William Penn, announced prizes to flay the Indians; 50 shillings for peeling the skin of an Indian woman and 130 shillings for flaying an Indian boy of less than ten years. It was a common thing for Europeans to kill their prisoners.[2]

They wiped the Indians off the surface.[3]

It is difficult to estimate how many people were killed in the siege of Mexico City. It is estimated that minimum 120000 and maximum 240000 people were killed.[4]

A J Grant, the author of 'History of Europe' writes: "The effect of old world on new world is a subject that is ignored, but there is no event in history more dreadful than this one. There were many nations in America which had exclusive merits and goodness, while many of them had high civilizations, but all of these perished. The sword and diseases of Europe terminated millions and the remaining were left to live in degradation."[5]

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[1] Ibid, p 244
[2] Ibid, p 97
[3] Ibid, p 98
[4] Ibid, p 236
[5] Ibid, p 484

Second Discoverer: Vasco da Gamma

In previous lines, there was a brief sketch of the bloody and hateful actions of Columbus, his fellows and the Europeans who followed them.

Six years later after Columbus, the other Portuguese was Wasco da Gamma who set on a voyage and crossing Cape of Good Hope reached Indian coastal destination of Calicut with the help of an Arab sailor in 1498.[6] The maharaja Zamorin welcomed this Portuguese navigator and granted him permission to trade in his kingdom.[7]

This ocean and coast, which was discovered by Europe today, was not only known to Arabs but from ancient[8] ages it was the field of their activities and its coastal areas were their centres of trade.[9]

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[6] Pro Abdul Bari Alig, Company ki Hukoomat (Govt of the Compnay) & Mahmood Khan Mahmood, Tareekh-e-Junoobi Hind (History of South India)

[7] J C Marshman, History of India: Britsh Era, p 3 (translation)

[8] The Arab had contacts with China when Europe was still unaware of the subcontinent (Tamaddun-e-Arab, 444)

[9] The Arab trade reached to the extreme parts of populated earth. It is so old that it finds mention in the Taurah. The Arabs were centres of global trade for two thousand years and in ancient ages they acted as Venice of Europe did at the time of its development. (Tamaddun-e-Arab, p 85) In ancient times, Europe established its contacts with far Asian countries with the help of the Arabs. (Ibid) Arabs were ever very bold navigators and did not fear the distance. (Ibid, p 427) Those days i.e. before Islam, they had a wide network of business; their ships used to frequesnt between Basra port to coastal areas of Yemen and China. (Tareekh-e-Junoobi Hind, p 53)

The kings and rulers of South India have granted them privileges in order to establish business relationship.[1] These Arabs had power and respect in the courts of the kings.[2]

"India is a golden bird", this inspired Columbus in the waves of ocean and instead of reaching India he reached New World, America. He did not find India there, but he and his countrymen did find heap of gold to plunder and millions of people to exploit. Their wishes came true.

The 'Golden Bird' was still out of sight. Wasco da Gamma reached to India but returned empty-handed. The king of Calicut gave him a warm welcome but da Gamma did not need it. He needed looting and plundering so that he can satisfy his greed, but he did not find a chance for the same.

One more scene was annoying to him that the same Arabs who were banished and exterminated in Europe, to their extreme regret and anger, were already present there and the rajas and maharajas used to pay respect to them. They were free to preach their religion; scores of Hindus were converted to Islam and, to their utter surprise, were given good treatment after conversion. The Hindu rajas did not force or pressurize their converted subjects (new Muslims).[3]

Their trade spread throughout fifty docks of Malabar and it was a kind of monopoly of Traders from Arab and Egypt.[4]

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[1] Mahmood Khan Mahmood, Tareekh-e-Junoobi Hind, p 53
[2] Ibid, p 54
[3] Pro Abdul Bari, Company ki Hukoomat, p 21 & Mahmood Khan Mahmood, Tareekh-e-Junoobi Hind
[4] JC Marshman, History of India: Britsh Era, p 3 (translation)

Wasco da Gamma arrived home. He was given a royal welcome. But, when the Portuguese came to know the minutes of uncountable wealth in India and the failure of Wasco da Gamma, they were filled with feelings of greed and anger. The Portuguese king prepared a fleet of thirteen ships and directed them under the leadership of Army General Corbel**.** The ships were boarded by twelve hundred navy men with 700-800 priests who were ordered to set a person on fire who was not ready to welcome them.[5]

This armada landed near Calicut on 13 September 1500. The hostages, which had been taken away by Wasco da Gamma, were returned back to maharaja Zamorin. The king gave them respect and allowed them to establish their trade centre.[6]

After all, Corbel could not have a successful trading career. It is said that he did not even find goods for trade. People took them as robbers instead of traders. So, he despoiled the trade centres of Muslims, set them on fire and finally bombarded the city of Calicut.[7]

Now, the Portuguese king came forward with a new zeal and obtained a certificate from the Pope of Rome that all eastern countries discovered by Portuguese fleet will belong to him and chose for him the title of ‘King of trade, conquests, navigations of Arab and India’. To complete the unfinished task, he sent fleet of fifteen ships again with Wasco da Gamma. This fleet reached Calicut in 1502, the year Andalusia was evacuated by Muslims, and demanded

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[5] Ibid
[6] Ibid, p 4
[7] Ibid

compensation for the degradation incurred to Corbel. In case of refusal, he bombarded Calicut and set it on fire.[1]

However, the Portuguese established first trade centre in Calicut in 1500 and in 1506 they occupied Goa. In 1510, having plundered and looted Calicut they burnt the palace of raja. Till the end of the century, they built trade centres in Kodial port (Mangalore), Cochin, Ceylon, Armsdew, Goa, Nagor and Western Arkat.[2]

Albuqarq, was the 2nd Governor of Goa, he advanced to other states after Malaya peninsula and spread the trade to Sumatra, Java and Siam.[3]

Having realised the increasing wealth of Portugal and Spain, all the nations of Europe rushed to India and America. The Dane, Dutch, English, French and Germen joined the race.

Then, there began a long chain of terrible atrocities. The people of Southern India were victimized more than the inhabitants of America were oppressed by the Europeans.[4]

They did not distinguish between Hindus and Muslims, as says a tourist Frazer: “I reached early in the morning to a place which was called high court, best suited word for it may be ‘slaughtering house’. In the middle of the bazaar, there was installed a large engine like scaffold with a crane. There were stairs to climb up the engine. One, who was punished, was lifted by log to the crane and then thrown down violently and

[1] Ibid, p 54
[2] Ibid, p 329 & Company ki Hukoomat, p 23
[3] Europe in Sixteenth Century & History of India: Britsh Era, 6/3 (translation)
[4] Company ki Hukoomat, p 23

his bones were broken into pieces. Moreover, those who were convicted by the priest to be burnt were worn a kind of dress and put in fire by executioners."

It was prohibited to sell any meat in the market except pork. The Hindus and Muslims, both were bearing these injustices.[5]

(The book *'Tuhfatul Mujahideen'* contains more details of Portuguese atrocities)

Havoc in the Seas

Once the dacoits and pirates who robbed at European sea before the birth of Jesus Christ (since Roman democracy)[6], now their successors were rendering these services ruthlessly. When Wasco da Gamma showed them the way to India their ships overran Indian Ocean, Arabian Sea and Eastern coastal areas.

According to Professor Bari, "The Portuguese were the Genghis of sea. Beside their atrocities on the inhabitants of Calicut, they used to loot the Hajj pilgrims and kill them. The king of Gujarat could never defeat them in the sea. They perpetrated enormous atrocities. Street children were converted to Christianity. Due to their barbarities Goa was transformed in to a Christian city. The Portuguese were causing havoc at Indian seashores. It is historically wrong that firearms were first used in Panipat War. Albuquerque has already used such weapons."[7]

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[5] Tareekh-e-Junoobi Hind

[6] The pirates and sea-robbers abounded in Northern Sea, they used to be formally trained, and their officers were of high qualities who never considered this act as bad. History of Western Europe, p 25 (translation)

[7] Company ki Hukoomat, p 23

“The trading ships used to loot one another and consider it a trade.”[1]

The Portuguese entered the Malacca city, destroyed it to the least and looted everything they could.[2]

It is regrettable that the Arabs who, according to Gustave Le Bon, were the inventors of gunpowder and cannon[3] were in deep slumber and were deprived of their own invention. And, those who were not leaving even a stone unturned to eradicate them from surface of earth were having it in abundance. The Europeans dominated Arabs only due to firearms.[4]

Atheism and Godlessness

It is right that the sixteenth century Europe, especially France was reeling under civil wars in which millions of people were killed. But, it was due to the awareness that on one side instigated the people to revolt against the political and economical systems which forced low-class people to lead a life even lower than the animals. While, on the other side, they hated the antiquated beliefs of the Church which have blocked the minds in such a way that reformation was seen as innovation and infidelity.

Martin Luther (1483-1546), the founder of Protestant sect, and his disciple John Calvin (d. 1564), the founder of Convenist were against this inertia (blockage of mind). They not only

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[1] Ibid, p 65
[2] Noor Ahmad Qadri, Tamaddun-e-Indonasia, vol 1, p 384
[3] Tamaddun-e-Arab, p 440
[4] Tareekh-e-Junoobi Hind, p 329

arranged discussion meetings against the Roman Catholics but also they raised such battle fields which even could not be cooled down by fresh blood of hundreds of thousand human lives.

Amidst the storms of these killings, appeared a group which had the religion of: hatred against Christianity, infidelity, atheism and godlessness. The church wanted to crush it down by wild force and prepared a fire to burn them. They were thrown into the fire, but as much as they were suppressed they grew and spread. Though, their efforts were fruitless as per godliness and spirituality since their efforts were not meant for godliness and spirituality instead they waged war against spirituality for materialism. But, their sacrifices never went in vain. As a result, godlessness and materialism was believed to be fact, religion was mocked, atheism was seen as intellectualism and this became the symbol of progressive forces.

Decline of Turks

In fifteenth and sixteenth centuries, the Turks continued to take advantage of the European rulers' tension and conflicts amongst themselves. There lay the secret of the Turk's strength. But, owing to some internal lapses the Ottoman Caliphate turned in to 'Sick Man' of Europe. Though, the European kingdoms and states were combating each other, but they regarded the Turks their common enemy. All of them were bent to pack this Sick Man to graveyard. It was because the major part of Ottoman Caliphate was in Asia; therefore it was considered an Asian state, and this was intolerable for the Europeans. So, as a result in early sixteenth century, the flags of Turkey flew from Atlas Mountains of Morocco to the Mouth of Euphrates, from the Origin of Nile to the doors of

Varsta and from Aden to the Qaaf mountains.[1] It had such a navy that dominant the Europe. In 1571 its navy was defeated by Venice at Lepanto.[2] So, its progress was replaced by decline. In late seventeenth century (1682), the entire Hungary slipped off the Turks' hands which had an area of 117600 square mile and a population of nearly 20 million people.[3] Later, to the end of the century, the Turks lost their control over Padolia and Transolia also.[4]

Europe witnessed a tremor at the end of eighteenth century. Though the epicentre of the tremor was in France but the whole Europe was shaken and aftershocks were felt up to Egypt. This tremor was Napoleon Bonaparte. One eighth part of the 19th century was never passed but this great conqueror fell prey of revolution. The British army arrested him and deported him to Saint Helena where he died in 1815.

Bonaparte died but not the revolutionary spirit. Passing through many stages it reached to Communism. Amidst these upheavals Engels appeared who chalked out the revolution strategy which was later implemented successfully by Lenin.

With reference to the complexity of internal European politics and conflicts, it was strange that though it was facing crises, but these crises did not impede in their way to exploit the other nations. Even, it increased day by day until the crises-loaded Europe dominated the world politically and economically.

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[1] Tareekh-e-Khandan-e-Usmania, vol 1, p 327
[2] Stainly Lanpol, Muslim Rulers of World & Europe in Sixteenth Century (translation)
[3] Tareekh-e-Khandan-e-Usmania, vol 1, p 327
[4] Stainly Lanpol, Muslim Rulers of World

In India, the East India Company, beside business, started interfering in government affairs. The Palasi War in 1757 was decisive and it threw Bengal and Bihar in the lap of East India Company.

Mysore produced a gallant son whose name was 'Sultan Tipu'. He was a second Napoleon for the Great Britain. The only difference was that when Napoleon was defeated the British commanders could not say: France is ours, France remained to the French, only the rock moved on that obstructed the revolution. But, when the Lion of Mysore (who was quoted to say: "A lion's one day life is better than the jackal's life of hundred years"[5]) was martyred, the British General shouted: "Now, India is ours".[6]

It was a page from Europe and its history. See carefully whether you find any sign of humanity, decency and spirituality?

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[5] Tareekh-e-Sultanate Khudadad, p 303
[6] Ibid, p 318

Background of Shaikhul Hind Movement

In the light of the aforesaid details, now consider a person who did not forsook humanity, who feels pain for mankind, loves the truth, supports justice and values decency, how this person will think about such nation and people? This feeling is the base of Shaikhul Hind Movement. I could not benefit from Hadhrat Shaikhul Hind directly but his quotation was known among the teachers' circle that hatred toward *Firangi* (the English) is a part of faith.

Impressions of Ulama

Hadhrat Mujaddid Alf Thani writes in one of his letters: "One who considers himself better than *Kafir Firang* (Europeans) one is denied the recognition of Allah." (Letter 261, p 305, Nawal Kishore, Lucknow)

It has been a principle of the pious people of Allah that we should to be suspicious about ourselves and think well about others. In the above statement, Mujaddid (RA) explains this very principle that a godly and Allah-knowing person should keep suspicion about himself to an extent that he should not consider himself better than any person even than the *Kafir Firang* (the English). One can never get Allah's recognition until he crushes the self-gratifying bigotry.

Hadhrat Mujaddid wrote these words in his own style but it indicates that the worst people are *Kafir Firang* and they are so popularly known to be worse that they are mentioned as example. As a brave is called lion and a generous is called

'Hatim'[1], likewise if you want to say anyone worst *kaifr* then it is enough to call him *Kafir Firang*.

Historical Background

The name of Hadhrat Mujaddid Alf Thani is 'Ahmad'. He was born on 14 Shawwal 971 H (1564 AD) and died in Safar 1034 H (November 1625).

In short, this was the age when the reign of Mughal Empire was on its peak under Akbar (d. 1014 H). Later, he started his reformation chain that lasted till 1624, three years before the demise of Jahangir in 1627.

Wasco da Gamma had arrived India nearly 66 years before the birth of Hadhrat Mujaddid. His discovery was a glad tiding for the buccaneers. So, their fleet began moving across coastal areas and they established their colonies wherever they grabbed a chance. They had their colonies at Goa, Daman, Cochin, Hugli and Chatgam. We have briefly mentioned how these colonies were set up and how the Europeans established themselves under the shield of bombardment and firings.

Prevailing Situation

It cannot be said that the Indians were unaware of the oppressions perpetrated in Goa, Calicut etc, they were well aware of these incidents, since *kafir Firang* was known as worst *kafir*. But, they could not realize that the *Firang* will occupy their land since India was not merely a country but a subcontinent divided in northern and southern parts; the

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[1] Hatim Tai, the head of tribe Banu Tai in Arabia. He is famous for his generosity. He died before the advent of the Prophet Muhammad (SAWS) but his son Adi and his daughter embraced Islam.

southern part consisted of eight kingdoms[1], Bengal was another state[2] while other states from Bengal to Kabul were attached to Delhi capital, but the condition of Delhi was in uncertainty. When Wasco da Gamma reached Calicut Sultan Sikandar Lodhi was ruling over Delhi. Sikandar Lodhi died in 1571 and his son Ibrahim inherited the throne but he proved to be a weak ruler. The Government order grew weaker in his reign and finally Baber invaded India from Kabul and put an end to the Lodhi dynasty. (933 H=1526 AD)

The power of Lodhi family ceased to exist but the 'Pathans' never came to an end, rather their ethnic spirit was enlivened due to enmity of the Mogul.

Baber was not lucky enough; he ruled India and Afghanistan only for four years till he died on 26 December 1530 (937 H). His son Naseeruddin Humayon succeeded him. He was very brave and gallant but could not face Sher Shah Suri and fled to Iran and took shelter there. He could not return Delhi until Sher Shah and his successor also passed. It took nearly 25 years. Ultimately in 1555 (963 H), Humayon won the Delhi throne with the help of the Iranian army. But, the throne was beneath his feet and the death above his head. It was hardly 6 months that he slipped while climbing observatory to observe the speed of the stars and died thereof. Then, Akbar's reign began which lasted up to 1605 (1014 H).

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[1] (1) Saltanat-e-Bahmaniah, founder Hasan Gangu Bahmani, capital: Gulbarga (2) Adil Shahi, capital Bijapur, (3) Nizam Shai, capital Ahmad Nagar (4) Qutub Shahi, capital Golkunda (5) Bareed Shahi, capital Bedar (6) Imad Shahi, capital Elachpur-Barar (7) Hindu kingdom of Vijay Nagar (8) Sultanate of Malwa & Gujrat, capital Ahmadabad

[2] Capital Dinajpur

Nevertheless, they were unable to comprehend the danger of the *Firang* (Europeans) because the Southern India was divided and the Northern part of India was scattered and disturbed.

But, in Akbar's reign i.e. 60 years after Vasco da Gamma reached India, Northern India changed and Akbar consolidated it and strengthened Mogul kingdom so wisely that the flag of his greatness kept on unfurled over India for two and half centuries.

But, Akbar turned into Indian and contracted the trends of Indian rajas. The Indian rajas were worshippers of Rama, they had no interest in Rawan's worshippers, and even they might feel happy for their damage. Akbar also had the same mentality as he was welcoming those who were playing a role of Genghis and Hulagu in Calicut, Goa, Daman and so on. (See the detail in the next pages)

It is undoubtedly true that Akbar was very up-to-date, smart and farsighted and a great statesman, but his smartness and farsightedness was only meant to strengthen the Mogul kingdom.

He was the founder of *'Deen-e-Ilahi'* (Divine Religion). He enjoined the court men to prostrate before him and got the public to pay him a *darshan* (visit) so that his respect and loyalty is settled to the depth of the heart. But Akbar sacrificed sympathy of people, which was Hadhrat Mujaddid's prime target, on his politics and empire. In Gujarat, there were some disturbances, Akbar reached there and besieged Surat port. The Portuguese were helping the people of Surat, they asked for peace and reconciliation which Akbar accepted.[3]

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[3] Company ki Hukoomat, p 308

Then, he invited these plunderers to his court. To him, they were hardworking priests. They presented him Holy Bible, put arguments about Blessed Trinity and proved the truth of Christianity. Abul Fazl was ordered to consult the priests and translate the Holy Bible.

The famous biographer of Akbar writes: "The scholars of Europe who are called 'fathers' and their jurists who are called pope, came with Bible, presented proofs of Trinity and proved the truth of Christianity."[1]

This was the age when the pirates of these priestly scholars robbed of the caravans of Hajj pilgrims. They were bitter enemies of Muslims and did not pass even a century when they had massacred them in Andlus (Muslim Spain). And, according to some historians they were still thirsty of Muslims' blood.

Akbar saw the ocean and fought the sea robbers in Surat but he did not think of building a fleet; since these sea robbers were no threat to his empire. Whatever happened in Surat was a temporary matter to him. This was his farsightedness! However, whatever the reasons may be, neither the people in power nor the loyal elements of the government comprehended the threat. It was only Hadhrat Mujaddid's impression that he regarded *Firang* the worst of all *kafirs*.

We have blackened many a pages to present a flash of the dark history of Europe's white people. It seems that Hadhrat Mujaddid was more aware of this history. Why not? Though

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[1] Badayuni, Muntakhab-ut-Tawareekh

he could not go on Hajj pilgrimage[2] but scores of Indians and non-Indians were attached to him spiritually.

In Hadhrat Mujaddid's sentence, the word is 'Firang' not 'English'. The English did not even come till this time. The English and French started coming India later at the end of 16th century and beginning of 17th century. The Portuguese, Hollanders and Danes were already there and registered their existence in the coastal line. These nations were eminent till the last days of Hadhrat Mujaddid. His sentence was not meant for any particular nation but it signifies his bitterness towards the whole of Europe.

In the crusades[3], the entire Europe took part vehemently. Though on the forefront of their enemies was only Salahuddin Ayubi, but his defence was not only from Muslims but also from the entire East.

Akbar could only see his empire, but the bosom of Hadhrat Mujaddid was open for all mankind. He could not tolerate that Asia, which has always been centre of humanity, decency and morality, is being dominated by Europe where decency and morality had no value.

This spirit of Hadhrat Mujaddid i.e. defence of East against the West, was his legacy that was inherited by Ulama who succeeded him. In the end of 19th century AD and 13th century Hijra, this succession moved to Hadhrat Shaikhul Hind and his disciples.

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[2] The historians have given different reasons for it, but historically it was because the peace at seas was disturbed by the European pirates.
[3] These wars continued from the end of 11th century till the end of 13th century i.e. about 200 years. (History of Western Europe, 196-202)

What was the criterion of being a successor? The criterion was the feeling that not only India but entire East is oppressed, not only the English but entire Europe is oppressor. The Europe is invader and Asia and Africa are their victims.

Political & Economical Principles of Hadhrat Shah Waliullah

Though, Akbar did not enjoy the pathos and sympathy of Hadhrat Mujaddid, his eyes were only fixed at Mogul Empire, it is undoubtedly true that he wanted to build his empire on the foundations of mutual unity and solidarity between different sects. Although, he went to an extreme that he was criticised by Ulama, but as far as the matter of solidarity and unity rather sentimental harmony in national affairs is concerned he was so successful that this harmony and solidarity turned into a symbol of Mogul Empire.

Whether it is an aggressive or defensive war, business or handicraft, cultural or social affair; the Muslims and Hindus both looked intertwined and interlinked in Mogul period. Therefore, this period is matchless as per its peace, prosperity and tranquillity.

In this period, though the European navigators were increasingly spreading their mischief and were growing aggressive, but Muslim rulers were too strong to give them a fit answer. The Ulama trusted the prosperity and defence power of the country and did not chart out any programme to defend the Europeans. But, as the defence power of country grew weak they engaged themselves to prepare the defence plan.

Whatever you may think about Sultan Aurangzeb Alamgir, but it may not be denied that he was a line of demarcation between the peak of rise and starting of decline. After hundreds and thousands of years and most possibly first time in history, India got a pride that its political centre was single from Kabul and Qandahar to Assam and from Tibet and Nepal to ports of Surat, Khambat and Malabar. And, this was a result of Sultan Alamgir's long struggles. But regretfully, his successors were devoid of high ability. After the demise of Alamgir in 1707 (2 Dhul Qadah 1118 Friday), every part of the country started to scatter. Though, the Delhi throne was succeeded by any Mogul prince till 150 years (1857) but the power was gone and the system was lifeless.

The history of these 150 years is extremely tragic and regrettable. One can estimate the tragedy that within only 50 years (1707-1757) ten princes were made to sit on Delhi throne. Out of them, only four died natural death while the rest either were beheaded or pierced rod into their eyes and left to die behind bars.[1]

Shah Waliullah was born on 4th Shawwal 1114 H Wednesday (10 February 1707) 4 years before the demise of Sultan Alamgir. Although, all these bloody games were played in his young age but his nature was sensitive, his heart was bestowed anxiety for people and his eyes were granted insight. There was lesson for him in every event. Due to this feeling and anxiety, in his thirties he intended a journey that may cure his soul and clam down his anxiety, where he can meet people from all across of the Islamic World and interact with them about conditions of their countries. In 1730 (1143 H), he went

[1] For details, see 'Ulama-e-Hind ka Shandar Maazi', vol 1, 2 by Maulana Muhammad Miyan

to Hejaz[1] and stayed in Mecca and Medina for two years. During his stay, apart from his academic and spiritual activities he collected information from pilgrims of Europe, Africa and Asia about their countries. Even though, the Turkish Caliphate was having a number of social lapses but it was the biggest power of Asia having dominion on a good part of Europe and control over whole of Europe.

Shah Waliullah studied the internal conditions of the largest power. He writes in one of his letters: "The conditions of India are not hidden as India is my motherland. Also, I have seen the Arab countries and had also the information about *Wilayat* (European states under Turkish rule) from reliable people of those areas.[2]

Having surveyed his motherland and other countries, his contemplation and mind reached a decision that the root cause of increasing devastation is the system that has encompassed every aspect of individual and social life and that is based on monarchy and autocracy which once had some benefits but now it had decayed and run out of any advantage. Therefore, the first task is *'Fakku Kul Nizam'* i.e. to dissolve and revolutionize every system.[3] When, he was in Mecca he heard the voice of his conscience.[4]

In order to get this task done it was necessary to assess the conditions and point out the lapses and backslides, and to

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[1] The coastal region of the western Arabian Peninsula bordering on the Red Sea; includes both Mecca and Madinah; formerly an independent state until it united with Nejd to form the Kingdom of Saudi Arabia. (Translator)
[2] Maulana Obaidullah Sindhi, Kitab-ut-Tamheed
[3] He has mentioned a lengthy dream in his book 'Fuyoozul Haramain', with reference of Mahmoodiah, p 30
[4] He wrote the date of the dream as well, it was 11 Zul Qadah 1144 Friday corresponding 5 May 1731

draw the attention of the kings, courtiers, feudalists and the rich who were heading this system and to warn them about the bad consequences.

His works, especially *Tafheemat-e-Ilahia* consists of such contents in which he addressed the ruling class and counted their faults and apprised them of the outcome in the light of the Holy Quran and Sunnah. But, demolishing a fort or razing a building is not an objective. Deconstruction is valued when it aims at construction. But, what will be the foundations of this construction?

Hadhrat Shah Waliullah in his books (especially in *Hujjatullah Al-Balighah*), as he has surveyed the circumstances and pointed out the flaws he also stated the concepts and principles which can serve as base for future construction plan. This chapter will remain futile to overlook these concepts and principles[5]. So these are:

Economical Principles

(1) The basic cause of wealth is labour. Labourers and farmers are earning faculties. Mutual assistance is the soul of civilization. Until a person is not working for the nation and people he/she has no share in the wealth of the country.[6]

(2) Gambling and profligacy centres should be wiped out as they can not develop a right system of wealth distribution

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[5] The book 'Ulama-e-Hind ka Shandar Maazi' vol 2 contains the translations of the texts of Hazrat Shah Waliullah with their explanations which shed light on these principles.

[6] Shah Waliullah, Hujjatullah-il-Balighah, chapter Al-Siyasat-ul-Madaniah, Albudoor Al-Bazighah chapter Al-Irtifaq & Al-Khair Al-Kaseer

and it cannot guarantee increase in national wealth. The wealth is accumulated by a minor fraction of the society.[1]

(3) The labourers, farmers and those who do mental labour for country and nation deserve the wealth of country the most. Their development and prosperity is indicative of the development and prosperity of the country and nation. A system that suppresses such faculties is bound to be perished.[2]

(4) A society that does not compensate labour or levies huge taxations on artisans and farmers is the enemy of nation and it should be terminated.[3]

(5) The consent of needy labourer is not counted until he is paid for his labour what is compulsorily paid on the principle of cooperation.[4]

(6) Any production or revenue which is not based on the principle of mutual assistance is illegal.[5]

(7) The work time should be confined. The labourers should necessarily be given a time in which they can provide themselves with moral and spiritual reformation and can have an ability to think about their future.[6]

(8) Trade is a major source of mutual assistance; therefore it must be functioning on the basis of cooperation only. As it is not allowed for traders to affect the spirit of cooperation by black marketing and undue competitions. The government is also prohibited to impede the progress and prosperity of trade by heavy taxations.[7]

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[1] Hujjatullah-il-Balighah, chapter Ibtigha-ur-Rizq
[2] Hujjatullah-il-Balighah, chapter Ibtigha-ur-Rizq
[3] Hujjatullah-il-Balighah, chapter Al-Siyasat-ul-Madaniah & chapter Al-Rusoom Al-Saairah
[4] Hujjatullah-il-Balighah, chapter Ibtigha-ur-Rizq
[5] Ibid
[6] Ibid, chapter Isabat-ul-Irtifaqat, Islah-ur-Rusoom, Zabt-ul-Mubham
[7] Ibid, chapter Al-Buyoo Al-Manhi Anha

(9) Any business and trade that confines the circulation of wealth in any particular class of people is dangerous for a country.[8]

(10) Such a royal system which intervenes right circulation of wealth due to extravagance and squandering deserves to be put to end as quickly as possible so that the sufferings of the people come to an end and they are given equal right to live.[9]

Basic Principles of Politics and Government System

(11) The sole owner of land is Allah which as per the outer look seems to belong to the state. The citizens are like those staying in an inn. Ownership means that the other is legally prohibited to interfere in someone’s right of benefiting.[10]

(12) All human beings are equal. None reserves the right to call himself Owner of Country, King of people or consider himself the owner of the people and nation. Neither is it allowed for anyone to call the men of power by these names.[11]

(13) The status of head of state is like that of a manager of an endowment. If the manager of endowment is needy then he can take as much stipend as a common citizen needs to lead his life.[12]

Fundamental Rights

[8] Ibid, chapter Al-Irtifaq and Al-Buyoo Al-Manhi Anha
[9] Ibid, chapter Al-Rusoom Al-Saairah
[10] Ibid, chapter Ibtigha-ur-Rizq
[11] Maulana Shah Muhammad Ismail, Mansab-e-Imamat
[12] Shah Waliullah, Izalatul Khifa, vol 2

In his books *Hujjatullah Al-Balighah* and *Al-Budoor Al-Bazighah*, he discussed the fundamental rights in length under the title of 'public interests', the theme is as follows:

(14) It is birth right of every human being without any discrimination of caste and creed to get bread, clothe, house, right to marry and get his children educated and nourished.

(15) Every citizen, without discrimination of caste, creed and colour, has equal right to justice, security of life and property, protection of honour, freedom of ownership and uniformity in civil rights.

(16) Every sect and group has fundamental right to enliven its language and civilization.

International Securities

(17) In order to get these rights it is imperative to form autonomous states which are free in their matters. Every unit should have such power that is sufficient to fight the aggression of the other states of same ranking. These units are attached by an international system which enjoys sovereignty as per military power. This system will not be allowed to attack any unit of particular religion or particular civilization.

Theological Matters

(18) (a) The origin of religion and truth is same and their representatives are part of the same chain.

(b) There have been people in every nation and country who invited to Truth. They should compulsorily be respected.

(c) The fundamental principles of every religion and truth are agreed upon. For example, worship of God, charity, fasting etc are considered good acts by every religion. They are only different on practical level.

(d) Everywhere in the world, the social principles and their objectives are homogeneous. For example, every religion dislikes sexual anarchy and brands it as crime. In order to establish sexual relation between men and woman, every religion requires an agreement, but the forms of this agreement differ. Similarly, every religion wants to dispose the dead body, but they only vary in practice, some bury while some burn.[1]

(19) Jihad is a holy duty. It requires man to create a spirit of sacrifice in him for this holy cause until he devotes his existence for the principle.[2]

Important Points

(1) These were his thoughts! It will not be out of place to state and if you like you can be proud of, that these thoughts were compiled in 1731 when the French Revolution, which is considered as milestone for revolutionists, was to come after half a century in 1789. The first teacher of communism, Karl Marx and his colleague Engels were to be born after a century, while the machine age was to start in Europe after nearly 40 years.

(2) Have a second look at these principles and philosophies. Were these principles laid down only for India? Will the political fabric, which will be erected upon these principles, be confined within Himalaya and Kanyakumari

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[1] Shah Waliullah, Hujjatullah-il-Balighah, chapter Asl-ud-Deen Wahid & Al-Budoor Al-Bazighah

[2] Shah Waliullah, Al-Budoor Al-Bazighah chapter Al-Irtifaq Al-Salis & Hujjatullah-il-Balighah vol 2, p 157

and Indian Ocean? Or, will they march ahead of Himalayan peaks and will encompass the overseas countries as well?

(3) Repeat the words of Hadhrat Mujaddid as well. Could there be any policy better than this one to restrict the effects of the *Kafir Firang* and to shield Asia from Europe's domination if not the entire Asia rather only some Asian countries could have followed these principles in their politics?

(4) Had India adopted the philosophies of its able son, would the communism, socialism and other isms etc have been succeeded? And in this case, who would have to lead the world?

(5) During this warfare, it was easy for Shah Waliullah to pick up sword like other warlords and occupy any area with the help of his army. But, was it sufficient to meet the requirement of sympathy and mercy to mankind?

Method of Revolution

Shah Waliullah did not believe in non-violence. He approved revolution by force, but a force which is trained at Jihad lines, which does not believe in killing and plundering rather having the characteristics of labour, sedulity, patience, forbearing, altruism and sacrifice. It meant setting ones goal of life to fulfil higher objectives by denying ones person and personal interests and then sacrificing everything of life for the cause.

Such a Jihad can never happen by professional military but by the volunteers who have been trained in an exclusive way and who understand the objectives, make ideas their emotions and mould their emotions according to the principles. Then, they have no objective in their life except to sacrifice themselves for the success of these ideologies.

How should this training be? Who should be the trainers? Where should be the centre? As Shah Waliullah laid down principles he established training centre as well. There is no need to mention all these details here. For details you are advised to see: *Shah Waliullah ki Siyasi Tahreek* (Political Movement of Shah Waliullah) and *Ulama-e-Hind ka Shandar Maazi* (The Glorious Past of Indian Ulama) vol. 2.

Turbulent Circumstances

The elements that turned Delhi throne into a playground of rise and fall, where ten rulers passed within short period of 50 years, were controlling the empire and none was allowed to raise a voice. Every voice which was against them deserved to be crushed.

When Hadhrat Shah Waliullah translated the Holy Quran into Persian language which was the official language at that time, the government mullahs turned furious. They argued when the office clerks will start understanding the Quran then who will pay respect to us, our honour will be soiled. Out of this fury, they sought to attack the life of Shah Waliullah which he survived. He was rescued by the hidden hand of Allah who protects all those whom He bestows greatness in the world history.[1]

At a time when Lal Quila (Red Fort) was witnessing a terrible show of crowning, dethroning and beheading, let alone to start a work on right direction, it was difficult to think on right directions and hold a firm opinion. Amid this internal turmoil,

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[1] For details, see Hayat Wali, Shah Waliullah ki Siyasi Tahreek, Shandar Maazi vol 2 etc.

there were some more games played in bloody political field which were more horrendous and wild.

(1) The Marathas, who were defeated in Southern India by Alamghir, began to march ahead after the demise of Alamghir in 1707. It passed even less than 30 years that they entered Delhi victoriously in 1736, stayed for some days, had agreements with the emperor according to their wishes and returned back.[1]

(2) Then nearly after a year, Nadir Shah's famous invasion took place in which he massacred in Delhi in February 1738 as if he absorbed the blood of India's arteries. Delhi was piled up with dead bodies. The victims were estimated to range from 8000 to 150000. Twenty two crore cash money was looted from the royal treasure while jewels and *Takht-e-Taous* (Peacock Throne) worth ninety crore were forayed from castles and forts.[2]

(3) Ten years later in 1761, the attack of Ahmad Shah Abdali took place which is known as 'War of Panipat'.[3]

(4) On 9 May 1752, Suraj Mal Jat looted the Old Delhi. It is stated when the Jats started their attack the inhabitants of Delhi came out of their houses due to

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[1] Siyarul Mutaakhirin, for details see 'Shandar Maazi' vol 2, p 55

[2] Shamsul Ulama Zakaullah Khan, Tareekh Hindustan, vol 9, p 258, 259; Imadus Sa'adah, p 31 & Siyarul Mutaakhirin

[3] In the book 'Shah Waliullah ke Siyasi Maktoobat' (Political Letters of Shah Waliullah) compiled by Khaleeq Ahmad Nizami, one of the letters is addressed to Ahmad Shah Abdali in which he invited Abdali to attack India. But, it should be remembered that only Shah Waliullah and Muslim rulers did not invite Abdali but maharajas of Rajasthan who were soft target of Marathas also resorted to Ahmad Shah Abdali and requested him to invade India. (Siyarul Mutaakhirin, with reference to Shandar Maazi vol 2, p 68)

fear and anxiety. They used to wander here and there as a broken ship wanders in the waves of water. Everyone looked nervous and worried like an insane.[4]

Demise of Shah Waliullah & Succession of Shah Abdul Aziz

Shah Waliullah departed for his heavenly abode in 1176/1763 leaving his seventeen year old son Shah Abdul Aziz as successor. The last stage of his political services was the first stage of his successor.

The circumstances did not have mercy upon his young age rather the conditions worsened. In May 1757, the war at Plasi had dictated victory for the East India Company against India with the blood of Sirajud Daulah. The Company was ruling in the east while Delhi was turned into a playground of the Marathas.

The commanders of Marathas; Raghunath Rao and Malhar Rao reached Delhi. The Sultan Alamghir II and his Prime Minister Najeeb al-Daulah were besieged. Delhi was bombarded continuously for twenty seven days. Finally, Sultan extended bribe to Raja Hulkar and then only he got rid of the siege.[5]

The changes that were taking place those days are lengthy as well as irrelevant to the topic. In short, the Maratha leader Madhu Narain and Madhu Sindhia were appointed as Amirul Umara and Deputy Amirul Umara respectively in 1782. Now, the Marathas were the protectors of Mughal Sultanate.

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[4] Khaleeq Ahmad Nizami, Shah Waliullah ke Siyasi Maktoobat, p 172
[5] Zakaullah Khan, Tareekh-e-Hindustan, vol 9, p 298

The eighteenth century was coming to an end. The nineteenth century commenced at a time when Lord Lake marched to Delhi with English army. The army of Sindhia protecting the royal power came to their defence, but the English army was stronger than the Marathas. As a result, the defeated Delhi welcomed the English. Lord Lake took control over Delhi and had an agreement with the Sultan Shah Alam.[1] It was decided: the people belong to God, the country to the King and the order to the Company.[2]

This was the condition of Delhi. Nearly, the same condition prevailed in every central city of India.

We have presented some flashes of the turbulent era which had bloody revolutions in its every aspect. Therefore, we should not wonder if we cannot find trace of any militia trained on the lines of Shah Waliullah's principles and ideologies.

Lack of Press Power

It was good fortune of Marx, Engels and Lenin that they enjoyed power of press which they availed wholly and transferred their ideologies to millions of people in a short span of time. But, the revolutionary philosophy of Shah Waliullah was deprived of press power. He could have reached to entire Indians with the help of press but his creative writings and works were confined to manuscripts. Those days, the means of propagation were speeches or circles of learning which Hadhrat Shah Waliullah established.

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[1] For details, see Shandar Maazi, vol 2 under title: Siyasi Buhran awr Mutaharib Taqatain

[2] For details, see Shandar Maazi, vol 2, p 74

Hadhrat Shah Abdul Aziz utilized these circles which resulted into *'Fakk Kul Nizam'* i.e. the concept of all-embracing revolution which was entrusted with some exclusive minds till the death of Hadhrat Shah Waliullah. Now Shah Abdul Aziz turned it into a common feeling of the country especially of Muslims, and thousands of youths later sacrificed their lives for the same.

Hadhrat Syed Ahmad Shaheed and Hadhrat Maulana Ismail Shaheed (grandson of Shah Waliullah) organized these youths. The army that was marching to autonomous tribal areas through Rajasthan and Sindh in 1241/1826 was composed of these youths.[3]

Establishment of Government in Autonomous Region

On 12/06/1242 H (10/01/1842) a government was established in Tehsil 'Char Saddah' in the leadership of Syed Ahmad Shaheed.[4] The founding members of the government were those who were trained according to the principles of Shah Waliullah. The government aimed chiefly at training the people according to those principles; so along with public administration and judiciary, reform section was also started to execute moral reformations and punish the guilty. In order to know the details of these trained militia, their morals and their government system it is advised to study books written by Ghulam Rasool Mahr. A brief layout has been given in the book '*Ulama-e-Hind ka Shandar Maazi'* (The Glorious Past of Indian Ulama) vol. 2, page 173-196.

[3] For details, see Shandar Maazi, vol 2, p 201
[4] Tehsil Char Saddah was named 'Hisht Nagari' (an area of eight villages). One of these villages was 'Tarang Zai'. (Sarguzasht-e-Mujahideen, p 544)

The popularity of the government can be imagined by the fact that only after a few weeks there were 100,000 militiamen people with Syed Shaheed in the battlefield of ‘Saidu’.[1]

Defeat and the Causes of Defeat

But, this fast-growing crowd was untrained. It had no higher objective, so apparently it was difficult for them to adjust with a group which had particular objectives. On the other hand, some opposing elements were bent on breaking this power and they had considerably more resources. So, as Sayed Shaheed took initiatives of moral and social reform the opponents misguided and provoked the public against the *Mujahideen* by giving hateful title of ‘Wahabism’ to their reforms. The government was established in the entire region and it had officers and executives. So, one day all these officers and government people were assassinated by the people. Sayed Shaheed and his companions assembled some force again, but this time they had to combat the Sikh forces and finally were defeated. Sayed Ahmad Shaheed and Shah Ismail Shaheed were martyred in the battlefield of ‘Balakot’.[2] This incident took place on Friday 24/11/1246 H (06/05/1831).[3]

Reorganization

These leaders were martyred but in Dr. Hunter’s words: “This movement was unworried from the life and death of its leader,

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[1] Sawaneh Ahmadi & Waqai Ahmadi etc

[2] For details, see 'Seerat Syed Ahmad Shaheed' by Maulana Abul Hasan Ali Miyan Nadwi & Ghulam Rasool Mahr

[3] Ghulam Rasool Mahr, Sarguzasht-e-Mujahideen, p 21 & Shandar Maazi, vol 3, p 255

even the death of Syed Sahib was transformed by his followers into a permanent source to preach their creed.[4]

If you see the books related to the movement you will find another secret of its continuation. Whether you call them militia or *Mujahideen*; they were injected real spirit of Jihad i.e. sacrifice for truth. The army which aims at power and position is left despaired by the death of its leader, but one who got himself recruited to offer his life in the cause of truth he does not turn despaired by the death of his leader rather he senses a melody of success therein. They held the belief that death is not perishing but it is a highway to eternal life that takes them to their real beloved:

"Never take those killed in the way of Allah as dead, rather they are alive with their Lord, well-provided, happy with what Allah has given them of His grace; and they feel pleased with the good news, about those left behind them who could not join them, that there shall be no fear for them nor shall they grieve."[5]

It was not possible for a person who moulded his feelings according to the teachings of the Quran to withdraw from martyrdom to streets of his hometown after crazy, wild and hopeless fight. He withdraws only to prepare and fight back to gain martyrdom. As the defeat of Balakot war scattered the *Mujahideen* but it could not change their determinations and firm resolutions. The larger group was definitely scattered but they formed small groups at places where some *Mujahideen* gathered and held aloft the torch of Jihad. In today's language, these small groups started guerrilla war. This continued until came Hadhrat Maulana Syed Naseeruddin Dehlawi.

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[4] Hamare Hindustani Musalmaan, p 34
[5] Al-Quran, Surah Aal Imran, 169-170

Maulana Syed Naseeruddin Dehlawi was a member of Shah Waliullah's Family. From the prime of his youth he was feeling the pain as in 1240/1825 when the caravan of Syed Ahmad Shaheed was preparing for Jihad, Hadhrat Shah Ishaq was delivering sermons and Maulana Naseeruddin was busy colleting funds at the gate of the Madrasa.[1]

He migrated from Delhi in Zul Hijja 1250 (April 1835) with the intention of Jihad passing through Rewari, Tonk, Ajmer, Jodhpur and so on instilling the spirit of Jihad in old members and introducing the movement to others. As he reached the autonomous centre Sathana he was elected as *Amir* (leader) of *Mujahideen*. It was his true compassion and high morals that won him popularity and love of people, but he died very quickly.

It took him nearly four years to reach Sathana from Delhi. He arrived there at the end of 1839 or in the beginning of 1840 and did not spend even a year till he left for his heavenly abode.

During this long journey, which was made by unfamiliar courses due to some interests, he invited people to Jihad and at some places had to fight the enemies.

This was the time when the English had marched to attack Kabul after occupying Ghazni, but the Afghans welcomed them with rifle bullets until the entire English army was perished except one Dr. Dryden who escaped to Jalalabad and apprized the world of the bloody drama.

[1] Maulana Muhammad Miyan, Shandar Maazi, vol 4

Fight against the Sikhs

It was extremely tragic and painful that the Sikhs came forward to fight against Syed Shaheed whereas he had unambiguously declared and repeated the message in letters to some Sikh rajas and responsible persons of the Sikh government that: "Allah is witness; we neither aim at collecting wealth nor at establishing our own government, only we want to expel the aliens from our land who came as businessmen and occupied our country."[2]

He wrote another official letter to Maharaja Ranjeet Singh: "We neither want to have your wealth nor to harm your life and honour. We do not wish to fight you. We only like you to support us and become our ally. We will hand over the country to you after waging Jihad against the enemy. If you do not accept this invitation then there is no way out except war."[3]

Objective of the Movement

All the rulers of Europe were aliens, but the English at that time were gaining strength in India. So, by aliens, he meant the English and his objective was to wage Jihad directly against the English and indirectly against the *Firang* (Europeans).

Ulama of Sadiqpur

When Hadhrat Maulana Naseeruddin Dehlawi passed away the Jama'at (group) started deteriorating and weakening. But, very soon the altruist and truthful group stepped in the field

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[2] For details, see Shandar Maazi, vol 2, p 217-222
[3] Sarguzasht-e-Mujahideen, p 130

that harboured passion of martyrdom in their hearts and held high the flag of Jihad. These were called 'Ulama of Sadiqpur' whose activities were not confined to North Western India but they established camps of *Mujahideen* from Peshawar and Khyber Pass to Bihar and Bengal. The details of their achievements require hundreds of pages to be described. Here, we mention only initial history and the names of the leaders[1]:

They began leading the Jama'at in Balakot on 17 Shawwal 1262 H (9 Oct 1846).[2]

Now, let us have a look at their names:

(1) Hadhrat Maulana Wilayat Ali (died in Muharram 1269 H = October 1852 and was buried in Sathana)[3]
(2) His younger brother, Maulana Inayat Ali (died in 1858 by fever and dyspnoea)[4]
(3) Maulana Noorullah (died in 1860 by fever)[5]
(4) Mir Maqsood Ali (died in 1278 = 1862)[6]

The demise of Maulana Inayat Ali was a heavy shock for the Jama'at. After him, one can realize the graveness of the situation that their two leaders could not find time to gain ground and died respectively. During four years time, two successors died, but instead of this weakness and scattering the Jama'at kept on marching to its mission. There is a testimony, not from any loyal follower but from a staunch

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[1] For details, see Ulama-e-Sadiqpur, Shandar Maazi, vol 3; for more details see books of Maulana Ghulam Rasool Mahr like Sarguzasht-e-Mujahideen and Jamat-e-Mujahideen etc.
[2] Shandar Maazi, vol 3, p 55
[3] Ibid, vol 3, p 68
[4] Maulana Ghulam Rasool Mahr, Sarguzasht-e-Mujahideen, p 302
[5] Ibid, p 318
[6] Ibid

opponent, William Wilson Hunter. He states regretfully and painfully:

"I do not want to go into the details of the attacks and killings which led to Frontier War in 1856. Those days the religious fanatics kept on the frontier tribes ignited against the British Government. One instance will suffice to evaluate the situation i.e. we were forced to dispatch sixteen separate expeditions from 1850 till 1857 which formed the number of troops to 35000, and till 1860 these expeditions reached to twenty which increased the number of troops to 60000 apart from paramilitary forces and police.[7] And, when we left the deadly valley the graves of British forces were present in every nook and corner of the area.[8]

After the fourth leader Mir Maqsood Ali, the leadership was entrusted to a person who was brought up in sacrifice, altruism and Jihad. It was Maulana Abdullah Sadiqpuri, elder son of Maulana Wilayat Ali. This valorous *Mujahid* kept the flag of Jihad unfurled for forty years. During his leadership, the English army had to play with soil and blood.

Hundreds of patriots were arrested due to having correspondence with him and were exiled in overseas prisons. There was a continuous chain of house searching and arrest in Northern India and scores of people were prosecuted in cases of conspiracy.[9]

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[7] Hunter, Our Indian Musalmaans, p 37-40 (translation); Ulama-e-Sadiqpur, p 76

[8] Hunter, Our Indian Musalmaans, p 60 (translation); Naqsh-e-Hayat, vol 2, p 29-38

[9] See 'Shandar Maazi, vol 3, p 123-156

Demise of Maulana Abdullah

Maulana Abdullah passed away on 27 Sha'ban 1320 H / 29 November 1902.[1] After him, his younger brother Maulana Abdul Karim was appointed as his successor. Later, when he died on 25 Rabi-ul-Awwal 1333 / 11 February 1915 in Asmist[2], Nematullah, the grandson of Maulana Abdullah, was elected as leader. When he was martyred[3] the other grandson of Maulana Abdullah namely Rahmatullah Ghazi was given the same position.

In late nineteenth century when Maulana Abdullah was the leader of *Mujahideen,* the English colonialism started its forward policy. It aimed at wiping out the bases where the *Mujahideen* took shelter by installing army station and building road. This planning was not translated into action until the agents of the British colonialism had to leave India.

Accounts of Ulama of Sadiqpur

The Ulama of Sadiqpur sacrificed their wealth and properties in the cause of Jihad and opted for a hard life, poverty and insolvency instead of luxury and kingly living. Sometimes they went without proper food and lived on leafs of trees and roots of plants. Instead of their native place Azimabad known as Patna, they chose the autonomous area of North West Frontier, hundreds of miles away from their home town, as their battle field.

In order to reach this area, an extraordinary discipline was required that thousands of *Mujahideen* managed to reach this

[1] Sarguzasht-e-Mujahideen, p 491
[2] Sarguzasht-e-Mujahideen, p 499
[3] 26 Shaban 1339 (4 May 1921) Saturday, Sarguzasht-e-Mujahideen, p 507

destination covering two thousand miles and put up brave fighting.

According to Hunter, the Bengalis used to attack as furiously as a hungry lion pounces upon wild animals. Between the distant places, they had such a successful system of transportation of goods and armoury that the English CID (Central Investigation Department) could not sense their secret system from 1846 to 1862. The English secret agency did neither succeed in discovering any centre, grabbing any caravan nor exposed any financing and communication resources.

The details can be seen as essence in *Ulama-e-Hind ka Shandar Maazi* (The Glorious Past of Indian Ulama) vol. 3.

Here, I would like to draw your attention to their objectives.

Objective

Establishing a governing system on the lines of the ideologies of Shah Waliullah (that were laid down in the light of Quran and Hadith) was undoubtedly the greatest objective. But, still more important objective was the spirit which was hiding in the sentence of Hadhrat Mujaddid that was presented in previous pages. The infidelity of the English was an ideological and philosophical issue but now not only Ulama in India rather the entire world is witnessing their mischief.

You see that there is no immoral activity that does not have its roots in Europe and America, and the effects of the same are not reaching to every nook and corner of the world under the shadow of European powers. No doubt, the scientific advancements have led man to the moon, but did humanity

and dignity also had a surge? It is being buried in the depth of earth. The science is above galaxy and morals are under ground and the distance between them is increasing day by day.

The scientists had no idea of advancement of humanity, nobility, morals and spirituality. All their mental and intellectual abilities are spent to invent such things that may cause more destruction in less time.

There is no limit of wealth. Billion and trillion which once were mythological numbers are now exactly the numbers of the treasures of the governments and number of their deadly bombs and tanks. But, whether the abundance of wealth gave contentedness or the world is still reeling under crisis. In the words of the Quran, the developing wealthy people are: "Like one whom the evil ones have made into a fool, wandering bewildered through the earth…" (06/71)

The fire that has enveloped the entire world was lit up in Europe. Hadhrat Mujaddid had seen it by his insight. Had there been any government on the directives of Shah Waliullah then the spread of this fire might have been checked. His successors took it as their obligation to extinguish this fire.

If fire catches a house in a village, no body discusses possibilities of success; rather every one considers it his duty to put it out. One who does not take part in the process is considered selfish, unsympathetic and coward.

This is the summary of the efforts of those who sacrificed their life for truth and Shaikhul Hind Movement is the last part of this golden chain.

Shaikhul Hind Movement
As reported by famous historian Ghulam Rasool Mahr

Shaikhul Hind Movement is one of the revolutionary movements of India. The intelligence agency claims to know everything, it is possible that they might be true in regard to any movement but as far as this movement is concerned this claim is untrue altogether.

A letter inscribed on a silk handkerchief was caught by the CID. This letter is the axis of CID's investigation. They erected a fabric on the ground of this letter and named it 'Silk Handkerchief Movement'. However, this base is baseless, so what about the building erected upon it!

There is an agglomerate of CID reports that has been preserved in India Office in London. When it was released by India Office, Maulana Musa Bhai Karmadi and some of his sincere friends took its film. This film is preserved in the Library of Jamiat Ulama Hind[1]. In next pages we shall present the translation of the reports.

The letter was written by Maulana Obaidullah Sindhi. The CID mistook him as founder of the movement which is entirely wrong. There was a chain of lengthy investigation on the lines of the letter. As a result, many suspects were arrested. They were imprisoned at some secret place and the CID thought that it eradicated the movement. Whereas, when the Movement was on its peak the CID could not even see its

[1] But, I am sorry to say that after thorough search and enquiry I was unable to find even a single page of the document. It was informed that the documents might be with the one who translated it into Urdu. When his name was discovered it was known that he also died and there was no trace of the documents with his heirs. (Translator)

shadow but when it was diminishing due to internal matters and the functionaries did not care for secrecy then CID found an opportunity to claim its skilfulness.

Founder of the Movement

The question is whether we should believe the statements of the reporters about the founder of the movement or believe the statement which Maulana Obaidullah Sindhi himself mentioned in his personal diary. Some of his sentences are as follows. He says:

"In 1327 (1909), Hadhrat Shaikhul Hind summoned me to Deoband and after surveying the situation in detail, he ordered me to stay at Deoband. I worked for Jamiat-ul-Ansar for four years. Maulana Muhammad Sadiq Sindhi, Maulana Abu Muhammad Lahori and Molvi Ahmad Ali helped me to establish this organization. Then I shifted my activities from Deoband to Delhi and Nizarat-ul-Maarif was established in 1331 (1914). Apart from Hadhrat Shaikhul Hind, Hakim Ajmal Khan and Nawab Waqarul Mulk were patrons of this organization.

As Hadhrat Shaikhul Hind got me introduced at Deoband to the Jama'at for four years, he wanted me to stay in touch with youth power while living in Delhi. For this he came to Delhi and introduced me to Dr. Muktar Ansari and he took me to Maulana Abul Kalam Azad and Maulana Muhammad Ali. Thus, I was acquainted with high politics of Indian Muslims.

In 1333 (1915), I went to Kabul on the order of Hadhrat Shaikhul Hind. I was not told any detailed programme therefore my conscience was not ready for this migration, but

it was compulsory to obey him. By the grace of Allah, later the path was clear.

I informed the political group of Delhi that I was leaving for Kabul. They also appointed me as their representative but they as well could not specify any reasonable programme.

Having reached Kabul I came to know that the output of fifty years' efforts of the Jama'at which was represented by Shaikhul Hind lay before me in unorganized form ready to obey. It needed a servant of Shaikhul Hind like me. Now, I took pride in this migration and selection of Hadhrat Shaikhul Hind."[1]

(1) This statement makes clear that Maulana Obaidullah Sindhi was not the founder of this Jama'at, rather nearly 50 years before the departure of Maulana Sindhi in 1915 this Jama'at had been established in 186 and Hadhrat Shaikhul Hind was the representative of this Jama'at in India.

(2) One Jama'at also came into being in India which comprised Maulana Abul Kalam Azad, Dr Mukhtar Ansari, Maulana Muhammad Ali, Hakim Ajmal Khan etc as members. This Jama'at also was not the result of Maulana Sindhi's efforts but this was founded on the inspiration of Hadhrat Shaikhul Hind or it came into existence due to unity of thoughts and feelings of the Jama'at members. And later, Maulana Sindhi was associated to it by Hadhrat Shaikhul Hind.

[1] Kabul mein Saat Saal, p 104-105, Hind Sagar Academy, Lahore; Zati Diary with reference of Naqsh-e-Hayat, vol 2, p 144-146; Ulama-e-Haq, vol 1, p 230-231

(3) This fact also was clarified that the transfer of Maulana Sindhi from Deoband to Delhi was not based on any dissension with Darul Uloom authority, but according to the programme of the Jama'at his assignment was shifted from Darul Uloom Deoband to Delhi which was political centre of entire India.

(4) Maulana Sindhi left for Kabul in 1915/1333 H. There he saw a Jama'at which was working from 50 years i.e. from 1866/1283. This was the time when Maulana Abdullah (successor of Maulana Wilayat Ali) was the leader of the Ulama of Sadiqpur. He continued as leader till November 1902/1320 while in India the members of this group were charged under conspiracy cases.[2]

(5) Those who were contacted by Maulana Sindhi, though they were like a group in their personality and importance, but they never belonged to any group.

No doubt, they were associated with Hadhrat Shaikhul Hind and his teachers Hadhrat Maulana Muhammad Qasim Nanotavi and Hadhrat Maulana Rashid Ahmad Gangohi,[3] but, their services were confined to their circles and lacked any organizational force. These were the people who were meant by Maulana Sindhi in his words: "Having reached Kabul I came to know that the output of fifty years' efforts of the Jama'at which was represented by Shaikhul Hind lay before me in unorganized form ready to obey."[4]

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[2] See 'Ulama-e-Sadiqpur (Shandar Maazi, vol 3) p 123-156; Sarguzasht-e-Mujahideen, p 371-446

[3] For example, Haji Tarang Zai, Maulana Saidur Rahman Qandahari, Khan Abdul Ghaffar Khan etc will be mentioned with details later.

[4] Maulana Muhammad Miyan, Ulama-e-Haq: 1/231

A Cursory Glance at the Movement

The CID report rather complete procedures of intelligence agencies shall be presented later, but this will not bring the true picture of the movement before you. Therefore, it seems necessary to draw a considerable sketch of the movement. This sketch was drawn by Ghulam Rasool Mahr who is although not a member of the movement but he is an expert and specialist of the movement, its branches and activities that existed in 100 years from Hadhrat Syed Ahmad Shaheed to Hadhrat Shaikhul Hind. Then, we shall present the report prepared by Shaikhul Islam Hadhrat Maulana Hussain Ahmad Madani, a giant member of the movement. Having gone through the sketch and the report, you can have an insight of the CID report.

Maulana Ghulam Rasool Mahr Writes[1]:

After a long study and research I have come to a conclusion that Hadhrat Shaikhul Hind had prepared an action plan in the beginning of his practical life and he tried to translate it into action at a time when the political activities were nominal in India.

The national condition was not suitable to launch any intensive movement. Muslims were dumbfounded as they were thrown from sky to the ground. They were helplessly wandering how to restore their lost prestige and which way to follow. There were few people who could be trusted and who could wholeheartedly offer every kind of sacrifice in order to achieve the objective of Hadhrat Shaikhul Hind. On the other hand, Hadhrat Shaikhul Hind followed the policy that Darul

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[1] Sarguzasht-e-Mujahideen, p 552

Uloom should be protected from government reprisal to every possible extent.

Movement of Islamic Institutions

As for my imagination goes, he decided to inspire able people to set up Islamic educational centres in Yaghistan (autonomous tribes). Mulla Sahib Sandaki also called on Hadhrat Shaikhul Hind. When he started working he tried to establish an Islamic school.

Haji Turangzai had already benefited from Shaikhul Hind. He also aimed at establishing schools.

Syed Abdul Jabbar Sathanwi writes: "When the representatives of Sawat told me that Mulla Sahib Sandaki plans to erect a grand Islamic institution opposite of Islamia College Peshawar, I made it clear that this term is sign of a particular group which consists of Ulama and Molvis. They have made the Islamic institutions a tool against the British government. Likewise, Haji Turangzai, who wants to set up such institutions in his district, he is also a member of the movement."[2]

Syed Sahib says that he did not know who introduced this term and where was its centre. But, the Tarabulus War and Balkan War made it clear that the big powers of Europe are bent to uproot Islamic Caliphate by helping the enemies of the Turks. This caused profound restlessness in Muslims. Thus, the Ulama swung in action to preserve Islamic Caliphate and shield holy places. In this regard, it was considered the best means of preaching and propagation was to set up madrasas

[2] Shahadatus Saqalain, vol 2, p 73 (manuscript)

and Islamic institutions are set up in each and every Muslim population.

Right Training

In short, this was the initial planning of Shaikhul Hind and this had a good connection with his academic taste and engagements. It is to be noted that when Syed Ahmad Shaheed intended to recruit and organize Muslims for Jihad he started to visit various areas like a spiritual sheikh. He delivered sermons, took pledges and promise of allegiance. This method had special link with his taste. According to me, this was the main objective of founders of Darul Uloom, Maulana Muhammad Qasim Nanotavi and Maulana Rashid Ahmad Gangohi. This thought was inherited by only Hadhrat Shaikhul Hind among Deoband authorities. This method was not expected to bring satisfactory result early, but however it had another advantage that simultaneously with revolutionary efforts the Muslims masses were getting right training as this was carried out in Syed Shaheed's *dawah* and preaching. The revolution is ruinous and destructive which is brought about by people who are entirely incapable of fulfilling the proposed objectives. If the water of rivers reaches to the fields through canals the fields give abundant production, but if the same water is transformed into flood it will certainly result in destruction of populations and plundering of fields.

Consecutive Incidents

I am sure that Hadhrat Shaikhul Hind wanted to stick to this plan, but the dangerous conditions and consecutive around him occurrences tried his patience.

Maulana Hussain Ahmad Madani says that Hadhrat Shaikhul Hind took exclusive interest in the world affairs specially India and Turkey. He was so affected by the heartbreaking oppressions of Tarabulus and Balkan wars, and increasing mischief of the English inside India. This denied him rest and comfort. So, he stepped in the field of revolution irrespective of consequences. The serious condition of the time and specially the weaknesses in Muslims came as hurdle in his way. He spent some time in thinking and planning, but the worsening condition reached its peak. So, after a long deliberation he started the work putting his trust in Allah alone.[1]

Before he could take a decisive measure the First European War began. After three months, the Turks joined the war against the English. As if the time to work steadily and to wait for the result ceased to exist. He was left with no option but to act immediately to increase the troubles of the English and give some strength to Turkey and thus materialise the dream of independence for India.

Need for Immediate Action

Hadhrat Shaikhul Hind used to watch carefully the nature and capability of his disciples and people who approached him. He selected some persons from amongst them and commanded them to reach Yaghistan and instigate the autonomous tribes to attack India. He sent Maulana Obaidullah to Afghanistan to urge Amir Habibullah, ruler of Afghanistan, to take heroic steps for serving Islam in this critical condition. We know clearly that Haji Turangzai and Mulla Sahib Sandaki were associated with the movement of Hadhrat Shaikhul Hind. Apart from them, Maulana Saifur Rahman, Maulana

[1] Naqsh-e-Hayat, vol 2, p 135-136

Muhammad Miyan alias Mansoor Ansari, Maulana Fazl Rabbi, Maulana Fazl Mahmood, Muhammad Akbar were eminent members of the movement. His devout activists in India were countless. For example: Maulana Abdur Rahim Raipuri, Maulana Khalil Ahmad, Maulana Abu Muhammad Chakwali, Maulana Muhammad Sadiq (Karachi), Shaikh Abdur Rahim Sindhi, Maulana Abdur Rahim Randeri, Maulana Ghulam Muhammad Deenpuri, Maulana Taj Mahmood (Amrot, Dist Sukhar), Dr Mukhtar Ansari, Hakim Abdur Razzaq Ansari and so on. Maulana Abul Kalam Azad[1] Maulana Muhammad Ali Hakim Ajmal Khan, Nawab Waqarul Mulk and other national leaders have been his advisers and helpers in the cause.

Maulana Obaidullah Sindhi

Maulana Obaidullah Sindhi got prepared to set out for Kabul, but money was a big issue. Maulana Abul Kalam Azad met Haji Seth Abdullah Harun for this purpose. Haji Sahib instantly offered five thousand rupees which were handed over to Maulana Obaidullah.[2]

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[1] Maulana Abul Kalam Azad was not only an advisor but he was an important member of the movement as it will be proved by the CID report as well.

[2] Late Haji Seth Abdullah Haroon started his life with a job of 25 rupees per month, later he became a big trader and businessman and his income mounted up to hundreds of thousands rupees annually. He used to spend considerable amount for national services throughout his life. He spent countless money in the preaching work started in Sindh in the beginning of the century. He used to offer generous contributions quietly in institutions of Khilafat, League and Muslim Conference. It is noteworthy that he had no worldly objective. His other contributions to other institutions are difficult to be estimated. Only in Karachi he used to fulfil the expenditures of two institutions.

We do not know whether there were received other donations or not, this was a secret. The intelligence police were appointed to watch the activities and movements of Maulana Sindhi. In order to avoid this situation, it was decided to send Maulana to Bahawalpur and Sindh to live there in villages as if he has nothing to do. So, in 1915 he left Delhi for Bahawalpur and later shifted to Sindh. Meanwhile, he kept on making arrangements for the areas he passed. Then, suddenly on 15 August he entered Afghanistan through 'Suriayak' zone. Shaikh Abdur Rahim Sindhi[3] accompanied him to the border of Baluchistan. While staying in Afghanistan, he reached Kabul via Qandahar on 15 August 1915 and met Sardar Nasrullah Khan, Amir Habibullah Khan and his elder son Sardar Inayatullah Khan. Turkey and Germany sent their mission and the Indians established their Provisional Government, but Maulana could not support it due to some reasons. Maulana believed that Raja Mahindra Pratap Singh is an activist of Hindu Maha Sabha instead of the Congress and he gave the scheme of Provisional Government to Lala Lajpat Rai. Probably, on the basis of this scheme Lala Lajpat Rai minted the story of Afghan attack on India. The Provisional Government dispatched missions to Russia, Japan and Turkey. Maulana took part in planning and organizing these missions. He founded a group named 'Junood-e-Rabbaniyah' (Divine Army which is also called *'Muslims Salvation Army'*).

He sought permission in the reign of Amir Amanullah Khan to establish an Indian school but the British ambassador got it

[3] He was elder brother of Acharia Kirpalani. Having converted to Islam he spent his entire life in preaching the religion and took part in political activities. He died in Sarhind. My respected friend Shaikh Abdul Majeed Sindhi is also one of his relatives. He underwent imprisonment and troubles unceasingly after embracing Islam. (Mahr)

rejected. In 1923 he arrived Mecca passing through Moscow and Istanbul.[1] He returned back in 1939.

Silken Letters

Maulana wrote a letter on a silken piece of cloth and handed it over to Shaikh Abdul Haq, a newly convert to Islam, to deliver to Shaikh Abdur Rahim Sindhi. He asked Shaikh Abdur Rahim to move immediately to Hejaz or deliver this letter by any reliable Haji to Hadhrat Shaikhul Hind. Shaikh Abdul Haq had migrated to Kabul with some students. It is stated that he was a servant of Allah Nawaz Khan. He was wholly trustworthy and Allah knows what happened he handed over the letter to Khan Bahadur Rab Nawaz Khan, the father of Allah Nawaz Khan, instead of Shaikh Abdur Rahim. From there it reached to Michael Oddware, the Governor of Punjab. Thus the government found some clues about Hadhrat Shaikhul Hind, Maulana Obaidullah and other activists. Since then, they started hunting for Shaikh Abdur Rahim, while Hadhrat Shaikhul Hind also underwent arrest and imprisonment. Probably, the letter read that the Provisional Government has signed a pact with Afghanistan and the missions are sent to other governments. In this connection, it was decided to establish contacts with Turkish Government. Lastly, Hadhrat Shaikhul Hind was requested to help to establish contacts and furnish a pact.

There was a letter of Maulana Muhammad Miyan alias Mansoor Ansari enclosed with this silk letter.[2] (The contents of Revolt Report about the silk letter are based on wrong and incomplete information.)

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[1] Sarguzasht-e-Mujahideen, p 557
[2] Revolt Report, p 176-178

Hadhrat Shaikhul Hind

In India, the British Govt started arrests. Hadhrat Shaikhul Hind was worried lest he should be arrested uselessly and spend his valuable time idly in prison. Therefore, he wanted to escape out and consulted Maulana Abul Kalam Azad and others. Maulana Azad was of the opinion that he must not leave India and work sitting here. If he is meanwhile arrested he would have to accept it. Maulana Azad knew that no one can work outside India; so according to him it was better to sit idly in India than outside.

But, Hadhrat Shaikhul Hind thought he had better go to Hejaz, contact the Turk ministers and responsible ones and reach Yaghistan via Iran and Afghanistan. So, he set out for Hejaz and performed Hajj.

At that time, Ghalib Pasha was the governor of Hejaz. So, he had several meetings with Ghalib Pasha by the mediation of famous merchant Hafiz Abdul Jabbar Dehlawi and got three letters:

(1) The first letter was addressed to Indian Muslims
(2) The second letter was written for Governor Busra Pasha. It read that Hadhrat Shaikhul Hind was a reliable and respectable person; he should be helped to reach Istanbul.
(3) The third letter was in the name of Ghazi Anwar Pasha in which he was asked to meet Hadhrat Shaikhul Hind's demands.

Ghalib Pasha asserted Hadhrat Shaikhul Hind to urge Indians to demand complete freedom. He promised to render every help and said that he would support absolute independence for India if there is a treaty conference.

The first letter was known in the Indian political history as 'Ghalib Nama' (letter of Ghalib Pasha).

Meeting with Anwar Pasha and Jamal Pasha

Having performed Hajj, Hadhrat Shaikhul Hind went to Medina. Before preparing to leave for Istanbul, he received telegram of defence minister of Turkey Anwar Pasha and Syrian Governor Jamal Pasha that they were arriving Medina. So, he had private meetings with them. Jamal Pasha repeated the points which were already presented by Ghalib Pasha. Also, he promised to send such letters in Turkish, Arabic and Persian as per Hadhrat Shaikhul Hind's wish after reaching Syria so that they can be published. Hadhrat Shaikhul Hind asked them to let him reach Afghanistan border safely so that he may reach to Yaghistan; since he was afraid that the English may arrest him if he returned to India. Jamal Pasha made excuse that the Russian army have pushed inside Iran to Sultanabad i.e. the Afghanistan route was disconnected and it was impossible to reach Afghanistan. If you fear arrest you can halt in Hejaz or in any Turkish area.

Ghalib Nama Dispatched

Hadhrat Shaikhul Hind stayed back in Hejaz, and in order to deliver Ghalib Nama and other necessary documents to India safely he got a wooden box and put these documents between the wooden boards and joined them in such a way that not even a perspicacious can smell or doubt it. This box was assigned to Maulana Hadi Hasan, *Raees* of Khan Jahanpur (Dist Muzaffar Nagar) and Haji Shah Bakhsh Sindhi. In Bombay, they were received by CID and other people from

the city. One of them named Maulana Muhammad Nabi[1] asked Maulana Hadi Hasan to give him if anything important for safekeeping. So, the box was handed over to him, he brought it out and took out the documents after breaking the boards. In Delhi Haji Ahmad Mirza Photographer took its photographs and these documents were sent to Frontiers through Maulana Muhammad Miyan alias Mansoor Ansari. Later, Hadhrat Shaikhul Hind revealed this secret to one of his relatives so that he can make arrangements to take their photographs and deliver it to their destinations, but this person was arrested and confessed all these secrets. On this ground, several members had to undergo investigations and other problems.

Imprisonment of Hadhrat Shaikhul Hind

Sharif Hussain betrayed the Turks and allied with the English. As a result, the Turks in Hejaz fell victim of terrible oppression and brutality. Sharif detained Hadhrat Shaikhul Hind and his companions and deported them to Jeddah. From there the English took them to Egypt and then imprisoned them in Malta. Three years and seven months later, they were brought to Bombay and were released on 20 Ramadan 1338 H (8 June 1920).

During his stay in Hejaz, Dr Mukhtar Ahmad Ansari, Hakim Abdur Razzaq Ansari, Maulana Muhammad Ibrahim Randeri

[1] This was not Maulana Muhammad Nabi. According to Naqsh-e-Hayat, one of the sympathisers of Hazrat Shaikhul Hind who came to receive them asked Maulana Hadi Hasan to give him if any thing important for safekeeping. (vol 2, p 224) Maulana Syed Muhammad Nabi was probably cousin of Maulana Hadi Hasan. He did not go to Bombay but he lived in his village Khan Jahanpur Dist Muzaffar Nagar. There he knew by some sources that some secret was packed inside sheets of the box. The complete details shall be quoted later from Naqsh-e-Hayat.

etc extended their services which are valuable asset for their life hereafter.

Revolutionary Silken Letter Movement:

As described by Shaikhul Islam Maulana Hussain Ahmad Madani[1]

In the initial stage of the movement it was noted impossible to expel the English from India and get it independent without using force and violence.[2] Likewise, it was required to resort to any safe centre for revolution and get weapons and militia. Thus, Yaghistan was regarded as centre to arrange weapons and valorous militiamen. Also, since the youths of autonomous tribes are energetic and vigorous and they have been fighting for a long time, they should be united and inspired to join jihad. Therefore, it was considered necessary to enforce the below mentioned points:

(a) To remove the old contentions and tribal enmities of the inhabitants of the area
(b) To get them united and cooperative
(c) To inspire them for jihad and instil in their heart a yearning for freedom
(d) The ongoing differences between the tribes and the followers of Hadhrat Syed Ahmad Shaheed (who lived in Sathana and Chamarqand) should be settled down. For this purpose, he sent Maulana Saifur Rahman from Delhi, Maulana Fazl Rabbi and Maulana Fazl Mahmood from Peshawar and urged Maulana Muhammad Akbar and others. There were many disciples and followers of Hadhrat Shaikhul Hind in the area; they moved from

[1] From Naqsh-e-Hayat, p 209-232, some unnecessary sentences that were not relevant to the movement have been removed.
[2] Till that time, none could imagine the scheme of non-violence and success was unexpected rather imperceptible from the efforts made by the Congress till 1912 since the English used to put such hurdles by their diplomacy that years of struggle would end in fiasco within minutes.

village to village and from tribe to tribe in order to pave the way and they seemed to succeed in their motto within a very short span of time.

Therefore, Haji Turangzai was repeatedly requested to leave his native place and strive for the cause outside the British territory. He faced some problems, so he was delaying to solve them and then shift according to the plan; meanwhile the World War started and the Turks also had to join. Their two war planes which they got made in England and spent tens of millions dinars; were seized by the English. There happened some other unjust incidents as well which forced them to enter into the war. These incidents were apart from those occurred in West Tarabulus, Balkan, Crat Greece and so on in recent past.[1] However, when the Turk Government was forced to declare war it was attacked on eight or nine fronts; the English attacked Iraq (Basra), Eden and Suez while Russia attacked it from three or four fronts. Muslims felt restless to hear all these aggressions. Hadhrat Shaikhul Hind asked Haji Turangzai to leave for Yaghistan and take necessary actions. On the other hand, he sent the same message to activists at Yaghistan centre. When Haji Sahib reached there, they were in countless numbers. The Mujahideen of Chamarqand (the Jama'at of Syed Ahmad Shaheed) also joined them. Ultimately, after some time the war broke out and Mujahideen enjoyed unexpected success and the English, owing to loss of life and wealth, had to retreat to their shelters on the borders. So, reciprocally they began the following activities:

(a) Deploying huge army on frontiers from across India
(b) Propagating in public that this is not jihad; jihad cannot be waged without a ruler and it is *Haram* to wage jihad without a ruler.

[1] For details see 'Naqsh-e-Hayat, vol 2, p 133-130

(c) Spending money extravagantly to divert the tribal chiefs and disassociate them from Mujahideen and Haji Turangzai.
(d) Propagating in people that the ruler of Frontier's Muslims and Afghans is Amir Habibullah Khan, the ruler of Afghanistan. Muslims should pledge allegiance to him and wait until he wages jihad.
(e) Muslims are required to write pledge of allegiance and jihad with their signature and send it to Vice-Sultan Sardar Nasrullah Khan's office.
(f) Amir Habibullah Khan was deluded with false promises and was given abundant wealth to abstain from jihad. He was assured that the promises made to him will be kept after the end of the war. It was natural that these diplomacies and policies had their devastating effect, but if the Mujahideen had not faced problems in supply of food, army and weapons the situation would have been never as worse as it was.

On the other hand in India, the following points were circulated by the English in order to prevent the outburst and ferment of Indians:

1. We did not force the Turks for war but they themselves entered in it and we reciprocally had no option but to declare war (whereas in fact the English pushed Turkey to war).
2. This is a political not religious war (whereas the British Prime Minister Lloyd George in his statement on the occasion of Jerusalem fall regarded it a crusade.)
3. We shall not bombard Holy places of Islam like Jeddah, Mecca, Medina, and Baghdad and never let

these places be affected by the war. (They acted totally against what they promised).[1]

4. The Turks are not the Caliphs for Muslims. (Whereas in 1857 they got an edict of Sultan Abdul Hamid as Caliph that Muslims should obey the British and not fight against them; and they propagated in India that Muslims are religiously bound to abide by the edict of the Caliph. As Abdur Rahman Khan, Governor of Kabul writes: "Due to this edict the Frontier tribes fell motionless.) However, they got fatwas written that the Turks are not the Caliphs and they do not deserve Caliphate. These fatwas were presented before Hadhrat Shaikhul Hind time and again for verification, but he refused to sign it and threw it away in a public meeting.

Shaikhul Hind's Journey to Hejaz

Hadhrat Shaikhul Hind received the reports of jihad regularly. Initially, they reported that due to lack of food and bullets they are helpless and cannot continue struggle until they are provided with these two things. They conveyed that they do not lack brave fighters, but without food and weapon they are helpless. The Mujahideen have to go to their houses for bread and the front falls vacant, on the other hand when bullets finish they are left without weapon. If the bullets and food is sufficiently available we can fight back the tanks and machineguns. Therefore, they requested to get support and help from any government. So, Hadhrat Shaikhul Hind

[1] See 'Naqsh-e-Hayat, vol 2, p 123

changed his intention[2], sent Maulana Obaidullah Sindhi to Kabul and he himself set out for Istanbul.

Due to these happenings in Frontiers, the Government was astounded and was making arrests over petty doubts. The CID reports of India, Frontiers and Yaghistan about Hadhrat Shaikhul Hind were very dangerous, so he was being watched over. Dr Ansari, therefore, insisted him to leave the British territory as soon as possible. Hadhrat Shaikhul Hind intended to leave for Hejaz and set out immediately without mentioning to anyone.[3]

Shaikhul Hind Meets Hafiz Abdul Jabbar Dehlawi

In Mecca, there were numerous Indian merchants, but the family of Delhi's merchant Haji Ali Jan had an exclusive position. They run trade on big scale while religiously and academically also they were prestigious. The people of Mecca and ruling class looked at them with respect and honour. This family have had relations with Hadhrat Syed Ahmad Shaheed and his followers from Sathana. Therefore, Hadhrat Shaikhul Hind met Hafiz Abdul Jabbar who was an eminent and wise person of the family, and requested him to arrange his meeting with Ghalib Pasha, the Governor of Hejaz

Shaikhul Hind Meets Ghalib Pasha

He called upon a wise and smart young trader of rosary who was well-versed with Turkish and Arabic languages, and asked him to accompany Hadhrat Shaikhul Hind. He took

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[2] Maulana Abul Kalam Azad did not know the requests of the autonomous tribes and delicacy of the situation; therefore he suggested to confine the movement to India and opposed Hazrat Shaikhul Hind's migration.
[3] Naqsh-e-Hayat, vol 2, p 212

Hadhrat Shaikhul Hind to Ghalib Pasha and translated the matters that were presented by him. Ghalib Pasha listened to him very patiently and carefully. After a brief meeting, Pasha asked Hadhrat Shaikhul Hind to see him again the next day. Ghalib Pasha, on his own, enquired about the position of Hadhrat Shaikhul Hind in India from revered Indian merchants. They informed him of his high academic and social status. The next day, when Hadhrat Shaikhul Hind reached to see him he honoured him and gave him a warm welcome. The both had lengthy discussions about the movement and freedom struggle. Hadhrat Shaikhul Hind expressed his wish to meet Anwar Pasha. Ghalib Pasha said that he does not need to meet him since whatever he says is as if from Anwar Pasha. But, when Hadhrat Shaikhul Hind insisted he wrote a letter to Indian people as the Governor of Hejaz and another one to Busra Pasha in Medina that the bearer is a respected and trustworthy man and he should be arranged to reach Istanbul to Anwar Pasha.

Moreover, he wrote a third letter to Anwar Pasha describing that this is a reliable person, his demands should be fulfilled. Then he gave instructions to Hadhrat Shaikhul Hind about the freedom movement that Indian Muslims should be motivated to demand complete independence. He promised to extend every possible help and said that the peace treaty shall be negotiated soon; in which Turkey and its allies i.e. Germany and Austria etc shall try their best to support complete freedom for India. Lest the Indian leaders grow spiritless and deluded by the English and get ready to follow their mandate, all the Indians should continue demanding complete freedom with one voice in their newspapers, public gatherings, speeches and writings, and inside and outside India, until it is achieved. This propaganda must continue persistently. For this

purpose you have to go back and demand freedom with unity and collaboration of others.

Hadhrat told him that the English consider him very dangerous and in case he returns to India they will certainly arrest him. He had better get ready his companions to carry out these actions and according to your order they will intensify their efforts and press this demand more powerfully. After this first meeting, they met several time secretly throughout their stay in Mecca. The Indian citizens and English CIDs could not sense these secret meetings. Then, Ghalib Pasha went to Taif and Hadhrat Shaikhul Hind left for Medina. Hadhrat Shaikhul Hind thought to stay some days in Medina before leaving to Istanbul. He sent his companions Maulana Murtuza Hasan, Maulana Muhammad Miyan, Muhammad Sahool etc to India in the last caravan from Medina. They had to stay in Jeddah for they did not find any ship going to India. At the time of departure, Hadhrat Shaikhul Hind instructed Maulana Murtuza Hasan to work at Deoband centre and apprised him of several other secrets, while he handed over the supervision of some special departments along with the letter of Ghalib Pasha to Maulana Muhammad Miyan, who was later known with Muhammad Mansoor Al-Ansari.

Though Hadhrat Maulana Khalil Ahmad did not join freedom struggle till now but after reaching Medina he was in complete agreement with the ideas of Hadhrat Shaikhul Hind.

My Entry into Politics

Till this time, neither I (Maulana Hussain Ahmad Madani) did join India’s freedom struggle nor was I aware of the revolutionary activities of Hadhrat Shaikhul Hind. Having

reached Medina, Hadhrat Shaikhul Hind called for me and Maulana Khalil Ahmad and informed us of his ideas and activities. Till now, I was engaged only in academic field. Although, I chanced to deliver speeches in Medina to inspire for jihad when volunteers were being recruited and sent to Suez front, but I did not yet practically participate in any struggle. Now, I and Maulana Khalil Ahmad were impressed to hear the ideas of Hadhrat Shaikhul Hind. This was first time when I was introduced with politics and so was Maulana Khalil Ahmad. Later, as long as he stayed in Hejaz he continued to collaborate with Hadhrat Shaikhul Hind wholly.[1]

Anwar Pasha and Jamal Pasha visit Medina

Till this time, the Hejaz Railway was functioning and trains were moving to and fro. Suddenly, one day a telegram was received informing that the two Ministers of War are reaching Medina tomorrow as part of their scheduled visit. We also prepared our notes and the Government of Medina and citizens of Medina also got started preparing their reception. Since Anwar Pasha, those days, was the War Minister of Turkish Government and Jamal Pasha was the Commander of fourth division which was deployed on south-western front i.e. Suez, Sinai and Hejaz. Anwar Pasha had to defend the front keeping the centre safe and protected, while Jamal Pasha was assigned to supervise his front only. Therefore, Anwar Pasha reached the south-western front passing across Syria and Suez Canal; he thought it necessary to have the honour of visiting the grave of The Prophet (peace be upon him). So, they chose Friday for visiting Medina and reached there with special train Friday morning as per the declared schedule. The station area was already packed up with people who gathered there to

[1] Naqsh-e-Hayat, vol 2, p 216

receive and visit them. The Medina citizens, the Government and the army had arranged processions as well.[2]

I (Maulana Hussain Ahmad Madani) was eyeing for an opportunity to meet Anwar Pasha to present the petition. So, I managed to reach Anwar Pasha parting the queue and pressed the petition in which Hadhrat Shaikhul Hind requested to meet him in privacy. He forwarded the petition to his private secretary. I had already convinced Mufti Mamoon Bari, officer of religious bodies in Medina and Naqibul Ashraf Shami, a friend of Anwar Pasha. Owing to their help and sympathy I did not face any intervention in extending the petition. Later, we came to know that the petition was given consideration and due to the efforts of the two revered personalities the time after *Maghrib* (sunset prayer) was appointed for meeting. So Hadhrat Shaikhul Hind reached the appointed place with Maulana Khalil Ahmad. They met Jamal Pasha in a lonely and locked room. Pasha was shown the letter of Ghalib Pasha. He treated them well and paid them attentive ear. He said that the Indian public should continue their struggle with unity until complete freedom is achieved. He added, "In nearer future when we hold peace talks, there we shall try every nerve for freedom of India and shall help Indians in every possible manner." He pledged to give these assurances in written form. We requested that the letters should not be only in Turkish but in Arabic and Persian as well so that it can be understood by the Indians also. He replied in positive, but due to short stay in Medina and his busy schedule, he promised to send letters after returning Damascus.

Hadhrat Shaikhul Hind expressed his desire to the Turkish Government to facilitate his visit to Afghan border via Iran,

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[2] Naqsh-e-Hayat, vol 2, p 218

stating that it is impossible for him to reach there (centre of Movement, Yaghistan) through India. They asked his excuse and said that Russia has pushed deep inside Iran to Sultanabad and has cut the passage to Afghanistan. Either you return to your country via Jeddah or if you fear arrest you may stay anywhere in Turkish or Hejaz territory, they said. Having discussed the matter at length we came back.[1]

After some hours, they set out for Syria. After two three days, according to the promise the letters reached to Hadhrat Shaikhul Hind through the Governor of Medina in the three languages with the signatures of the tow ministers.

The content of the letters was the same; the difference was only of the language. The letters, expressing admiration and sympathy over demand of freedom from Indians, pledged cooperation and favour in this regard, and every Turkish official was commanded to rely on Maulana Mahmood Hasan (Shaikhul Hind) and render his help.[2]

Delivery of Letters & Documents in India

Hadhrat Shaikhul Hind was longing intensely to reach to the centre of the Movement, Yaghistan as soon as possible. (Though, the high-level Turkish officials did not like it and insisted him to command his Movement staying in Turkish territory.) He proposed to take photos of the letters for sending them to each centre and branch. But, those who crossed the English territory had to undergo thorough search and it was very difficult to sneak away safely. So, it was decided to

[1] Naqsh-e-Hayat, vol 2, p 220
[2] Naqsh-e-Hayat

prepare a box of clothes[3] and keep the letters between the carved boards of wood.

There was an expert carpenter that time working in the house we lived in. So, on our order, he made a wooden box and packed the letter inside the boards with so smartness that cannot be even sensed by an insightful man. The box was filled with some clothes of Hadhrat Shaikhul Hind, some new clothes, some Syrian, silken and embroidered garments of women and children. Since, the commercial ship of Mughal Company used to come to Jeddah every month with grains and other articles and used to go back with the Hajis (pilgrims). It was decided to send back the rest companions of Hadhrat Shaikhul Hind and Maulana Khalil Ahmad. Since it was war time, the ships were not sailing normally. So, they had to wait for some days. Among Hadhrat Shaikhul Hind's companions Maulana Hadi Hasan Raees of Khan Jahanpur (District Muzaffar Nagar) and Haji Shah Bakhsh Sindhi (from Hyderabad, Sindh and already a member of the Movement) remained and were thinking of returning to India later. The box was entrusted to Maulana Hadi Hasan to take out the documents in his house and hand over them to Haji Noorul Hasan (Raees of village Ratheri, Dist Muzaffar Nagar) who will take some photos of the documents from Mirza Sahib Photographer Delhi and deliver them to so and so places.

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[3] According to the statement of Maulana Hadi Hasan recorded by the CID, Shah Bakhsh (will be mentioned later) had a container of ghee with double bottom layer which was specially prepared as per Maulana's order. The layers were apart from each other making some space where these documents were preserved. Later, he states: "when we disembarked at Bombay it was also opened with our luggage and returned after investigation. Haji Shah Bakhsh was the supervisor of these documents, etc. However, according to us, Maulana Hadi Hasan did not give the right information.

Shaikhul Hind Moves from Medina to Mecca

The caravan consisting of Hadhrat Shaikhul Hind and his companions left Medina on 12 Jumad Al-Thania 1333 and reached Mecca to the end of the month. Hadhrat Shaikhul Hind stayed some days in Mecca, and then he went for Taif on 20 Rajab leaving Maulana Khalil Ahmad and other companions behind in Mecca. Hadhrat Shaikhul Hind remained besieged in Taif after Sharif Hussain revolted against Turkey. When he returned to Mecca he came to know that his companions, having known a ship arriving, have set out for Jeddah without waiting him; since they had no news about his return. Hadhrat Shaikhul Hind considered it necessary to have a farewell meeting with them, so he hastened to Jeddah. When the ship was ready to sail, they bought tickets and embarked the ship. They were Maulana Khalil Ahmad, his wife, Haji Maqbool, Maulana Hadi Hasan Khan Jahanpur and Haji Shah Bakhsh Sindhi. Hadhrat Shaikhul Hind saw them off to the port until the ship was out of sight.

Documents Reach India and Escape CID Search

The CID as well as the well-wishers of Hadhrat Shaikhul Hind in Bombay thought that Hadhrat Shaikhul Hind was onboard the ship; so the harbour witnessed a throng of the English police, CID personals and the citizens of Bombay. One of the people who came to receive and was a sympathizers of Hadhrat Shaikhul Hind, asked Maulana Hadi Hasan to give him if anything for safekeeping. He promised to deliver it safely wherever required. Maulana Hadi Hasan was not aware of him, but owing to his unique style he was assured of his sincerity and truthfulness and handed over the box to him.

This person got the porters carry the box among all luggages of the passengers and immediately dispatched the parcel from the station. The police and CID could not have even smell it. The time he was carrying the box the police was busy searching for Hadhrat Shaikhul Hind. When they did not find Hadhrat Shaikhul Hind rather they encountered some of his companions, they detained Maulana Khalil Ahmad and Maulana Hadi Hasan and investigated and frisked them thoroughly even they broke their sticks into pieces but they could not find anything suspicious. Then, they sent them to Nainital in police custody. Maulana Khalil Ahmad was interrogated and he replied that he went from so and so ship and neither did he accompany him while going nor while returning, albeit he went on pilgrimage. He affirmed that he was not from his party. Maulana was released after seven or ten days. But, Maulana Hadi Hasan was not released; rather he faced tough interrogation and intimidation. He was sometimes seduced sometimes tortured, but he persisted and did not reveal any secret. Later, they freed him after nearly 30 to 45 days when they failed to find any clue.

Box Reaches Khan Jahanpur & Subsequent Police Raid

Maulana Muhammad Nabi knew by any source that the box is containing any secret between its boards. So, as soon as he received the box he took out the clothes and started breaking it. As per the information received, he discovered the three documents from inside the board and immediately preserved them.

After nearly one and half a month, the CID got informed that the documents were kept in a wooden box in the custody of Maulana Hadi Hasan. The police rushed towards his house and put a siege around. By a peculiar chance, Maulana

Muhammad Nabi was preparing copies of the documents that time. Seeing the police, he in no time folded the documents, put them in the pocket of his coat and hanged the coat to a hook in the house.

The raid started from one o'clock and continued up to four o'clock. The women were locked in a room while every male member was searched and taken out of the house, even the toys of children and packets of women were not left out. The box of clothes was broken into pieces but the thing that was searched was never found. Fortunately, none of them could see the coat hanging on the hook which contained the treasure they were looking for.

After strenuous search of six hours the police went back futile. Village Ratheri is also in district Muzaffar Nagar where Haji Noorul Hasan lived, who was assigned by Hadhrat Shaikhul Hind the job of preparing photos of the edicts and sending them to some centres. The police raided his house as well but they could discover nothing here as well.

Raid on the House of Haji Ahmad Mirza Photographer

The informer had correctly told the police that the edicts were to be taken photos of at the shop of Haji Ahmad Mirza. Thus, they raided his shop when the edicts did not reach him so far. Haji Noorul Hasan was taking these documents to his shop, but he saw police there he pulled back quickly. Next time when Haji Noorul Hasan reached his shop with the edicts Haji Mirza accepted them confidently and boldly whereas there was suspicion and fear of another raid. In the meantime when the plates were lying in water and the tub of water was kept under a bed, police arrived and searched the whole shop. It went from album to album but none of them could see the tub

of water. How can this be explained except taking it as the charisma of Hadhrat Shaikhul Hind! However, the police returned empty-handed from here also.

Haji Sahib Works According to the Instructions

When the copies of the photos got ready, Haji Noorul Hasan took them in his possession and delivered them at their destinations. It is wrong that these edicts were burnt down as Maulana Obaidullah Sindhi wrote in his personal diary. He was that time in Kabul and was misinformed. All these photos were delivered to the concerning responsible members of the centres. But, since the Government was violently dealing with this matter; therefore it was possible that some of the members had burnt the photos for security reasons.

Documents Did Not Work

These documents would have helped greatly and the Turks and their allies would have extended their cooperation, but the matters turned upside down. After Turkey and Germany started gaining initial success in the war America (United States) joined hands with the English and Mr Wilson showed his true face. Thus, the conditions changed suddenly and the victory was replaced by defeat. On one hand, America's countless army and weapons came in Allies' rescue and on the other hand Sharif Hussain rebelled against the Turks and inflicted harm by every means upon the Turkish strength in favour of the English. He spread hatred among the Turks and the Arabs to an extent that the Arabs started killing and plundering the Turks in Syria, Palestine, Iraq etc and the Arab army men began deserting the Turkish army and shirking their duties. So, naturally the Turks had to face defeat everywhere and happened what should not have happened. To present the

details is needless. “It is the land of Allah, he gives it to whom He likes and snatches it from those whom He likes.” (Al-Quran)

Hadhrat Shaikhul Hind Visits Taif and Gets Besieged

Having received the edicts from Anwar Pasha and Jamal Pasha, Hadhrat Shaikhul Hind planned to reach Yaghistan (the centre of his Movement) via Iran by any way, but the Russian and English armies had cut off the passage and established their war fronts there. So, he intended to travel by sea and instead of going to Bombay he wanted to reach any port of Baluchistan by steamship in disguise and head to Yaghistan from there. But, due to some reasons he wished to have last meeting with Ghalib Pasha in order to settle some necessary matters. Therefore, he proceeded to Mecca and from there he moved towards Taif where Ghalib Pasha resided those days. Hadhrat Shaikhul Hind cited that he was going to Taif because of scorching heat in Mecca as well as to visit the grave of Hadhrat Abdullah bin Abbas (may Allah be pleased with him). He promised to return to Mecca till mid Shaban. So, he left Mecca on 20th Rajab and reached Taif on 23rd or 24th Rajab and met Ghalib Pasha after two three days. Some matters were settled down while some others were deferred to second meeting. Before the appointed time approached, Sharif Hussain revolted and Hadhrat Shaikhul Hind found himself besieged.

During the siege, Hadhrat Shaikhul Hind met Ghalib Pasha once more. After sharing some basic things, Pasha expressed his compulsion and requested Hadhrat Shaikhul Hind to return to India and divert public opinion to complete freedom. He expressed that in the coming peace treaty, the English will try

to retain India in their slavery, but the Indians should accept nothing short of complete independence.

After nearly one and half a month's siege, we were allowed to go out with the people of Taif on 6th Shawwal. Sharif Abdullah bin Sharif Hussain was the commander of rebel camp. He generously gave us a dinner and in the morning made arrangements to get us to Mecca. We reached Mecca on 10th Shawwal (1334).[1]

Hadhrat Shaikhul Hind Arrested

During this journey, Hadhrat Shaikhul Hind performed his first Hajj in 1333; again he performed his second Hajj after returning from Taif in 1334. When Qazi Masood and others left him, he was concerned to reach Yaghistan as soon as possible. Hadhrat repeatedly emphasized that he did not see it proper to stay in Mecca since the English Government was not only suspicious about him but it was a staunch opponent of him and Sharif Hussain was a puppet in the hands of the British Government. Therefore, it was useless to hope for better; so they thought to leave the place by any means. But, he was not alone, in his company there were many who sacrificed themselves for him and they were not ready to leave him nor he liked to depart from them. Also, he was doing the translation of the Glorious Quran; thus he carried a pile of books with him. Along with summer and winter clothes, he had to carry medicines due to illness and old age. Likewise, there were many other reasons. They needed transportation and it was difficult to leave all of sudden secretly. However, when Hadhrat insisted, arrangements were made for him to leave in secret.

[1] Naqsh-e-Hayat, vol 2, p 228

So, when we were about to leave in two three days, the fate stood against our planning. It went like this that in the last days of Muharrum 1335, Shaikhul Islam of Mecca Abdullah Siraj sent the representative of Ulama of Mecca to Hadhrat Shaikhul Hind. The representative came and asked him to certify a decree and sign it. The decree had this headline: "From the Ulama of Mecca teachers at Masjid-e-Haram". In the decree, all the Turks were regarded as *kafir* (infidels) since they have dethroned Sultan Abdul Hameed Khan. The revolt of Sharif Hussain was termed rightful and approved while the Turkish Caliphate was denied and rejected, etc.

Hadhrat Shaikhul Hind refused to sign the decree and said that this decree is from the Ulama of Mecca who teach at Haram, and I am from India and not teaching at Haram, so I am in no way entitled to put my signature. The representative went back.

Some of the attendants said that it may result in something dangerous. Hadhrat replied: "What to do; neither the title allows it nor the content". The contents of the decree are totally against Shariah. Later, we heard that Shaikhul Islam Abdullah Siraj got very angry. It was also expected that he will visit him and express his anger.

After two three days, Sharif Hussain himself reached Jeddah and ordered that Maulana Mahmooh Hasan, his companions, Syed Hashim and Hakim Nusrat Hussain should be arrested and sent to him. It was a matter of great concern and the cancellation of the order was demanded by various sources, but in vain.[1]

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[1] For details see: Aseer-e-Malta, p 33, Naqsh-e-Hayat, vol 2, appendix

<u>Note</u>: This was a brief history of Hadhrat Shaikhul Hind's movement. Now, the reports and documents of the intelligence agencies will be presented, but some points regarding these reports require clarification. So, you are kindly requested, first of all, to go through these clarifications, and then proceed to have an insightful look of the matter.

Some Clarifications Regarding the Documents of Intelligence Agencies

You must have noticed the outcome of lengthy discussions that since the white European began advancing after long slumber of their ignorance, the altruist and sincere Ulama always tried to save the East from the supremacy of the West. The forms kept on changing but the efforts continued endlessly.

The domination of the English on India represented the power of Europe; therefore the fight was directly with the English but the target was not limited to the English only rather the entire Europe. For this cause, the only Indian volunteers were not sufficient but it required the alliance of entire Asian countries, or at least the united front of countries having Muslim heads of state.

In view of the versatile global revolution, Maulana Obaidullah Sindhi prepared a scheme of military cooperation in which he assigned positions to political heads and eminent national leaders as per their status. This scheme was named: "Junood-e-Rabbaniyah" (Divine Army, also called *'Muslims Salvation Army'*).

This was the outline of the scheme as per the documents seized by the CID. In the seized silken letters, which will be presented later in their due places, you will find this outline.

This was ultimately long-term scheme; it could not have been introduced in within some days or some months. On the other hand, the European War (World War I) had changed the conditions so swiftly that such long term schemes could not

complete them. Ultimately, it was necessary to have a plan which can be implemented instantly.

In this background of the struggle of Shaikhul Hind which continued for long in Yaghistan (autonomous frontier tribes of western frontiers), it might be the instant plan that these tribes are armed with modern armaments to provide them with an opportunity to advance. The cooperation of Turkey could have fulfilled this need. So in view of the conditions, Hadhrat Shaikhul Hind charted out a plan under which he had to accomplish these three tasks:

(1) To urge the tribes for action
(2) To motivate the Turks to render help
(3) To assure the tribes of the help of the Turks

The forthcoming CID documents testify that Hadhrat Shaikhul Hind discharged these duties so quickly that the CID officers could not have even finished their bed tea. The Intelligence Director writes:

"The Silk Letters were received on 30th August (1916) in my office i.e. at a time when one year before in August 1915[1] Maulana Obaidullah Sindhi had reached Kabul and finished his job in the autonomous tribes. Hadhrat Shaikhul Hind left Deoband in Shawwal 1333 (August 1915) and arrived Mecca[2] on 20 Zul Qadah (30 September 1915). He had met Ghalib Pasha and obtained his edict. Later, he had met Anwar Pasha and Jamal Pasha in Medina and having got edicts from them in Arabic, Persian and Turkish languages he had sent them to

[1] Naqsh-e-Hayat, vol 2, 238
[2] According to Revolt Company report, Maulana Mahmood Hasan with Miyan Muhammad and some others followed Molvi Obaidullah and left India. (Naqsh-e-Hayat, vol 2, p 141)

India by Maulana Hadi Hasan and to autonomous tribes by Maulana Muhammad Miyan Mansoor Ansari which have been spread there and the tribes have been assured of Turkish help." (See the detailed extract in Naqsh-e-Hayat quoted earlier).

All these events took place before Maulana Obaidullah Sindhi's letter which was captured by the CID in August 1916. However, the intelligence agencies could not do the work which should have been done by them; they failed completely. Therefore, neither this can be regarded an achievement of the intelligence agencies nor the result of any policy of Indian Government.

Main Reason of Failure

The main reason of failure is what Shaikhul Islam Hadhrat Maulana Hussain Ahmad Madani wrote that these documents and edicts would have worked; the Turkish Government and its allies would have helped, but the conditions changed completely. After the initial victory of Turkey and Germany, when America sided with the English and Mr Wilson showed his true face, the conditions changed suddenly and the victory was replaced by defeat. On one hand, America's countless army and weapons came in Allies' rescue, while on the other hand Sharif Hussain rebelled against the Turks and inflicted harm by every means upon Turkish strength in favour of the English. He spread hatred among the Turks and the Arabs to an extent that the Arabs started killing and plundering the Turks in Syria, Palestine, Iraq etc and the Arab army men began defecting from the Turkish army and shirking their duties. So, naturally the Turks had to face defeat everywhere and happened that should not have happened.[1]

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[1] Naqsh-e-Hayat, vol 2, p 227

The below incidents as well might have contributed to the failure:

(1) Russia invaded deep into Iran and cut off the way to Afghanistan.[2] So, when Shaikhul Hind demanded Anwar Pasha to get him crossed over to Afghanistan border, Anwar Pasha made an excuse and said that Russian forces have entered to interior Iran cutting off the way to Afghanistan and have reached Sultanabad.[3]

(2) After Hajj of 1334 (Oct 1916) Hadhrat Shaikhul Hind was planning to reach Baluchistan port by any steamship and move to Yaghistan from there. But, they still did not leave Mecca until Sharif Hussain telegrammed from Jeddah ordering to arrest Maulana Mahmood Hasan and his colleagues.[4]

It can be said that the arrest of Hadhrat Shaikhul Hind may be the result of the reports which were furnished after the capture of the letters. But, this Movement died in June 1916 (Shaban 1334) when Sharif Hussain revolted against the Turks and changed sides with the Britain.

Difference of Opinion about Journey

Hadhrat Maulana Abul Kalam Azad wanted Hadhrat Shaikhul Hind to stay in India and get arrested, but Hadhrat Shaikhul Hind was eyeing on the Mujahedeen who could have put up a brave fighting with the enemies and have already demonstrated it.[5]

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[2] The Russian forces arrested Abdul Bari and Shujaullah who were dispatched by Maulana Sindhi on a mission to Turkey.
[3] Naqsh-e-Hayat, vol 2, p 220
[4] Naqsh-e-Hayat, vol 2, p 232
[5] Naqsh-e-Hayat, vol 2, p 232

But, now they were helpless as they had used up all the arms and ammunitions. Hadhrat Shaikhul Hind was receiving repeated messages to look for ways of help. Shaikhul Islam Hadhrat Maulana Hussain Ahmad Madani writes:

"Actually in 1914 the World War erupted, Maulana Saifur Rahman, Haji Turangzai and others, who were already present in Yaghistan, the centre of Hadhrat Shaikhul Hind's Movement and were discharging the organizational duties for long, received a message from Hadhrat Shaikhul Hind that the time to work slowly has ceased now, it is necessary to step out and start working venturesomely. The people at the centre insisted him to reach there so that they can continue their struggle properly. But on one hand, Hadhrat Shaikhul Hind was busy in gaining financial help in India while on the other hand, the journey was jeopardized due to the War. Seeing the Mujahedeen turnout in the Frontiers, the English forces attacked on them. The Mujahedeen fought fearlessly and killed platoons of the English army. The English did not reveal it and deployed heavy forces at the border. The Frontier Mujahedeen put brave fight and inflicted much harm upon the British forces, but for how long? The English forces had multitude army personnel, food stock and abundant weaponry; while on the other hand, they were the poor and helpless common folk of Yaghistan. The result was what should have been, when the food would finish the Mujahid had to leave the bunker and go to his far away house for food, when the bullets were used up they had to leave the front. So, they requested that our bravery and gallantry is useless until we get support of any established government. Therefore, it was considered necessary to win the sides of free nations. This was the reason that Maulana Obaidullah was sent to Kabul and the Turkish officials were contacted.

What are you being Presented?

The photocopy of the documents of intelligence department which were obtained from India Office exceed one thousand pages, but only tenth part of the documents (nearly one hundred twenty five pages) shed some light on the action of the department and activities of the Movement i.e. which present some history of the Movement. The translation of those pages is presented before you.

(A) Nearly five hundred pages consisted of the statements of the people who were termed as defendants in the "Indictment from the Throne against Obaidullah" and they were issued warrants of arrest. These were fifty nine people. Except one Kala Singh, all of them were Muslims. But, only fourteen out of them were interrogated. The rest did not face the police interrogation as they were out of India (absconding in police words) or were detained anywhere in British territory outside India like Shaikhul Hind Hadhrat Maulana Mahmood Hasan and his colleagues.

There are six more persons who are not defendants in the indictment. Three out of them were interrogated only because they were relatives or attendants of Hadhrat Shaikhul Hind. Others were those who were expected to give witness according to the wishes of the CID.

In short, only the statements of the twenty people covered nearly five hundred pages. In the lines below, see their names. With their names, we have written dates in which they were interrogated. This indicates the behaviour of the police with them that how they tortured them by frequent summoning and lengthening the process.

(1) Maulana Ahmad Ali son of Habibullah, resident of Chak Babu Thana, Dist. Gujranwala; age nearly 30. His two interrogations are undated. Later, he was questioned on 30, 31 March and 2 April 1917. (total 5 days)

(2) Molvi Abdullah son of Nihal Khan, caste Bloch Laghari, resident of village Goth Malan Bakhsh Laghari, Thana Mirpur Thelu, Dist Sukkur, age 50. (undated)

(3) Molvi Abu Muhammad Ahmad son of Ghulam Hussain, caste Aawan, resident of village Chakwal Dist Jhelum, Imam Masjid Sufi, Kashmiri Bazaar, Lahore, age 50.

(4) Syed Hadi Hasan son of Mahdi Hasan Khan Jahanpuri, Dist Muzaffar Nagar, age 34. First questioned on 21 Sep, 17 and 18 Oct 1916, then again after two and half a month on January 5 1917 (total: 4 times).

(5) Molvi Hamdullah son of Haji Sirajuddin, resident Panipat, Mohalla Makhdoom Zadgan, Dist Karnal, age 40. He was interrogated on 11 Dec 1916.

(6) Syed Murtuza Hasan son of Hakim Bunyad Ali, resident of Chandpur, Dist Bijnor. He was questioned on 5,6,8,10,11,12 Oct 1916 (six days)

(7) Molvi Matlubur Rahman, resident of Deoband, questioned from 24 to 27 Sep 1916 (four days).

(8) Molvi Muhammad Suhool, village Puraini, Dist Darbhanga, State Bihar, staying presently in Madrasa Aaliya, Calcutta.

(9) Molvi Zahoor Ahmad Khan Saharanpuri, was questioned 3 & 4 Nov 1916, then on 8 Mar 1917 (three days).

(10) Molvi Muhammad Mubeen son of Haji Abdul Momin, resident of Deoband, age nearly 30, was interrogated from 22-24 Dec 1916 (three days).
(11) Molvi Mazharuddin son of Shaikh Ali Bakhsh, resident of Sherkot, was questioned on 14, 18, 19 Nov 1916 (three days).
(12) Molvi Anees Ahmad son of Idrees Ahmad (BA Alig), was questioned on 20, 22 to 26 Nov 1916 (six days).
(13) Mohiuddin Ahmad Khan, Qazi of Bhopal, son of Nawab Sher Ali Khan, Moradabad, was questioned on 7 Dec in Bhopal.
(14) Nazeer Ahmad son of Mahmood Hussain, caste Rajput, village Matyan Wala, Dist Gujrat, age 30 (undated).
(15) Molvi Muhammad Hanif, resident of Deoband, questioned on 18 and 20 Oct (two days).
(16) Molvi Muhammad Masood, resident of Deoband. He was questioned on 6, 7, 8, 13, 20 Nov and 13 Dec 1916 (six days).
(17) Muhammad Jaleel son Muhammad Ismail, resident of Kerana, Dist Muzaffar Nagar, was questioned on 11 and 13 Nov.

The statements of these people cover only five hundred pages, but we cannot term it as historical in nature; since maximum secrecy has been maintained in them and facts have not been disclosed as much as possible. Apart from this, only five out of seventeen (from 1 to 5) are those who have been responsibly associated with the Movement to an extent.

(1) It is Hadhrat Maulana Ahmad Ali Lahori, ex-Amir Anjuman Khuddam-ud-Deen known by this name and title. After Hadhrat Maulana Sindhi left for Kabul, he was appointed as the Director of Nizaratul Maarif.

(2) Maulana Abdullah accompanied Maulana Sindhi to Kabul. He brought letters from there and delivered to Shaikh Abdur Rahim Sindhi and Shaikh Ibrahim Sindhi.

(3) Maulana Abu Muhammad Ahmad was an associate founder of Jamiatul Ansar. He strived to make the general meeting successful and collected donations. He was appointed as Deputy Director of Jamiatul Ansar. He went to Haji Turangzai in autonomous tribal areas and took with him the letter of Ghalib Pasha that was brought by Maulana Mansoor Ansari, etc.

(4) Maulana Syed Hadi Hasan used to keep the money of the Movement. Also, he was entrusted the box which contained the letters of Ghalib Pasha between its boards. (The details have been furnished before with the reference of Naqsh-e-Hayat)

(5) Maulana Hamdullah Panipati was the Treasurer of the Movement. He was assigned to deliver the money to the members.

The 6 and 9 were arrested only on the ground that they accompanied Hadhrat Shaikhul Hind in his journey of Hajj and went to Medina with him from Mecca.

(7) Maulana Matloobur Rahman was an employee of Agriculture Department of UP Government. He was on leave for Hajj. Likewise, Maulana Muhammad Sahool was also a Senior Teacher of Madrasa Aaliya (a government madrasa).

(10) Maulana Muhammad Mubeen was associated to a madrasa in Ambala. He was related to the Movement only to the extent that he journeyed to Bengal for collecting

donations. During the journey, when he reached Calcutta he met Maulana Azad as well.

(11) Molvi Mazharuddin Sherkoti also was guilty of working in Maulana Abul Kalam Azad's newspapers Al-Hilal and Al-Balagh.

(12) Molvi Anees Ahmad (BA) was the peculiar man who had been a student of Nizaratul Maarif and later attended Maulana Sindhi and Hadhrat Shaikhul Hind for their service, but was never reliable. He was always suspicious and distrustful. In the light of his statements, he seems not only unreliable but also he showed unbalanced nature.

As Hadhrat Shaikhul Hind left India, he applied for an employment in Aligarh, so he succeeded to get a fellowship of one hundred rupees as he himself revealed in his statement of 25 Nov 1916. Later, he was promoted to Assistant Secretary of Aligarh College.

(13) Maulana Qazi Mohiuddin Moradabadi was the Qazi of Bhopal and had relations with Hadhrat Shaikhul Hind since he was a student. The two were students of Hadhrat Maulana Muhammad Qasim Nanotavi. When Hadhrat Shaikhul Hind was leaving for Hajj he also went Bombay to see his old friend off. On the basis of this friendship, Hadhrat Shaikhul Hind wrote him a card from Aden to oversee his near and dear ones. Moreover, Maulana Murtuza Hasan and Maulana Muhammad Miyan stayed with him in Bhopal while returning from Hajj. As far as the Government is concerned, it has strongly proved that he was loyal to the British Government.

(14) Nazeer Ahmad son of Muhammad Hussain was professionally a calligrapher. He wrote some pamphlets published from the press that was set up in the Asmast centre of autonomous area. This was his guilt.

(15) Molvi Muhammad Hanif Deobandi was master in a government school.

(16) Molvi Masood of Deoband was the son-in-law of Hadhrat Shaikhul Hind and had no connection with the Movement.

(17) Molvi Muhammad Jaleel was a student of Darul Uloom. He used to live with Hadhrat Shaikhul Hind and serve him. Due to this connection, he was arrested and interrogated.

There were three more persons apart from the seventeen people.

(18) Abdul Bari BA son of Ghulam Jeelani, resident of Mohalla Qazi, Jalandhar.

(19) Shujaullah son of Shaikh Habibullah, resident of Mohalla Musadda Mill, Lahore

(20) Abdul Haq (previously Jiwan Das) son of Lorinda Ram, resident of village Darcha, Dist Shahpur: One CID officer has recorded his statement in Sep 1916. The three youths have no connection with the Movement, Abdul Bari and Shujaullah were students in a college and had friendship with Abdul Haq. They, on their own, decided to migrate and reached Kabul.

When Maulana Sindhi reached Kabul, he encouraged the students, associated them with him and got their services. Maulana sent Abdul Bari and Shujaullah on a special mission to Turkey. The Russian forces arrested them in Mashhad (Iran), tortured them and finally handed them over to the English.

In their statement, they have mentioned their entire account which is like a bright document for the Movement. So, we have included the complete statement of Abdul Bari and have taken the portions from Shujaullah's statement which was not present in the statement of Abdul Bari. Abdul Haq also was sent to a mission in Sindh but he stayed in Multan with his former master, Rab Nawaz Khan's house and handed over the letters to him. You shall see the details in the first note of CID's indictment.

Statements and Order of Indictment

Shaikhul Islam Hadhrat Maulana Hussain Ahmad Madani presented a report of the Movement which has been quoted earlier from Naqsh-e-Hayat. When you will see the 'Indictment from the Throne against Obaidullah' you will be surprised to note that the incidents mentioned in the indictment are the same as they were mentioned in Naqsh-e-Hayat. On the ground of this uniformity, it may be doubted that any of the detainees repeated the same story and disclosed all the secrets to get himself freed. Also, since most of the detainees were ones innocents who fell victim of the police only because of any relation or company, it is almost sure that neither any proficient repeated the story nor any amateur, rather the fact is that the order of the indictment was a skilful sample of police framing.

When a person will be summoned repeatedly and fired with questions and interrogation for several days, let alone an amateur rather a proficient and experienced will utter any word that might be fulfilling the wishes of the police.

This indictment is a collection of such sentences. This is an artfulness of the police that it placed these sentences in such an order that took shape of a report which is coincidently similar to that of Hadhrat Shaikhul Islam. Every sentence has the reference of the one who spoke it in the footnote, while if a sentence was spoken by more than one, their names also have been mentioned in the footnote.

Then they have compared those who have been questioned and analyzed who can repeat this sentence if they are produced as witness. They named them as official witnesses. These simple people are neither aware of police tricks nor the deceitful atmosphere of the courts, commonly conversant with truth, uttered some words probably which could not even be imagined that the police will use them in their favour. It was possible for them to repeat the same sentence again while making a deposition. Their truthfulness served as certificate for the success of police.

However, this compiled indictment containing accounts was not disclosed by any insider but it is a masterpiece of police art. The names which have been mentioned in the footnotes of the indictment have been excluded as unnecessary since neither these sentences were spoken for revealing a secret nor can they be verified by those who spoke them as they have died long ago; therefore it is better to delete them.

(B) Likewise, there are one hundred and fifty more pages which have been overlooked so that there is no pileup of

insignificant matters. The detail of these 150 pages is not only interesting but funny as well.

The fact is that the police raided the office of the renowned weekly Al-Hilal of Hadhrat Maulana Abul Kalam Azad and discovered some documents, books and newspapers.

(1) The book seized by the police is *'Al-Khawatir fi al-Islam'* by Taha Hussain, an Egyptian thinker and writer. It supported the Turks against the English and asked the Muslims to continue their struggle. According to the report of the CID, Molvi Mazharuddin of Sherkot (Dist Bijnor) translated it in Urdu in 1915 for his master Abul Kalam Azad for publishing, and the translation was being published in Al-Balagh.

This translation was included in the charge sheet of Maulana Abul Kalam Azad because "the translation was carried out at a time when the war was going on between the English and the Turks".

Munshi Tasadduq Hussain, Inspector of UP CID got it summarized by Sub-inspector Muhammad Mazhar. The chapter wise summary consists of fifty pages.

(2) Hadhrat Maulana Obaidullah Sindhi was giving lectures on the Holy Quran in Nizaratul Maarif. He used to shed light on political issues as well and had lengthy discussions on verses related to Jihad. Anees Ahmad (BA Alig), who was a student of Nizaratul Maarif, compiled the lectures in the form of two books; *'Kaleed-e-Quran'* and *'Talim al-Quran'*. The CID seized it also and regarded it part of the plot.

The above-mentioned Munshi Tasadduq Hussain translated them also into English and wrote a detailed note describing a summary of the books which contain about sixty pages.

Apart from this, thirty other pages cover matters related to Indian newspapers published from Bengal, Bihar and Orissa, several articles of Al-Hilal and Al-Balagh with notes, a fatwa of Fatawa Aziziah, and translation of a fatwa of Allama Khairi etc.

However, these translations and extracts though may be very useful for the procedures of the case but as far as the history of the Movement is concerned they were unavailing. So, they are also not presented.

(C) More than two hundred names have been registered in this connection. We have given their introduction in a separate chapter under the title: "Who is who in the Silk Letter Case?" This covers nearly two hundred pages and shall be presented at last.

In short, you are presented six chapters:

(1) Departmental procedures, like telegrams or orders from Viceroy or other officers
(2) A summary of the case based upon the report of the CID
(3) Indictment against Obaidullah etc
(4) Statements of Abdul Bari and Shujaullah
(5) Translation of the letters
(6) Who is who in the Silk Letter Case?

Some Misconceptions

There is a title at the end of the Indictment: ***Religious Aspect of the Case***. According to the one who compiled the report, it was *haram* religiously (forbidden), let alone permissible, to wage jihad or instigate for it. If anyone encourages such feelings he commits an offence against the state for which he cannot be excused to be religiously assigned.

It is possible that this fatwa of CID can be justified based upon the quotations and fatwas of some Ulama, but surprisingly enough according to them it was based upon the fatwas of Hadhrat Maulana Rashid Ahmad Gangohi and Hadhrat Shaikhul Hind. The indictment says:

“Perhaps, the most important fatwa in this regard is one issued by late Maulana Rashid Ahmad Gangohi in 1898 since it bears the signature of Maulana Mahmood Hasan along with other Ulama. The fatwa says: Muslims are religiously bound to stay loyal to the British Government even though the latter wages war against the Sultan of Turkey.”

Who were the questioners of this fatwa? What was the text of the question? Whether the English were fighting the Turks in 1898? All these questions have been left unanswered.

The Indictment further read: “This fatwa was published in Al-Basheer some days before Turkey joined the recent war.”

Is Al-Basheer a newspaper or a magazine? And from where is it published? Some days before Turkey joined the war, without a date or month!

Turkey joined the war in 1914. Concisely, this fatwa was kept secret for 16 years. Not a single person from millions of his students and followers knew it. Perhaps, it was tied to the arm

of any intelligence officer like an amulet, until Hadhrat Gangohi left for his heavenly abode in 1905, then after 16 years (9 years after the death of Hadhrat Gangohi) it reached all of a sudden to the anonymous editor of Al-Basheer by any magic power and he published it from nowhere on undeclared date.

This CID report consists of photos of so many documents, but the photo of this fatwa and even its date is not recorded.

However, these were the false tricks and accusations to prove themselves right for which the Indian British police were well-known.

As regard to the fatwa of Shaikhul Hind Hadhrat Maulana Mahmood Hasan, this was a strange accusation against him when he was still alive. As far as Hadhrat Gangohi is concerned the possibility of such a fatwa ceased to exist when he issued a detailed fatwa in reply of the question asked by Maulana Saduddin Kashmiri in which, after 7 pages of detailed fatwa, he summarises: “Now, you should deliberate over the condition of India that the rule of the Christians prevails in the country. If a common collector orders to stop praying in mosques not even a single rich or poor man has courage to oppose it.”

After some lines, he writes:

“However, the Christian infidels dominate India so powerfully that no infidel dominated it before and whatever Islamic actions and practises Muslims perform here are by their permission. Muslims are the most helpless. Hindus also have some power but Muslims are deprived of it as well.” (Ulama-e-Haq: 1/96, 97)

Interestingly, the indictment-writer perhaps could not differentiate between Hadhrat Maulana Muhammad Qasim Nanotavi and Hadhrat Maulana Rashid Ahmad Gangohi. The both took a solemn pledge (*bai'ah*) on the hands of Hadhrat Haji Imdadullah Muhajir Makki. They were his successors and participated in the Freedom Struggle of 1857 with Haji Sahib. When the Struggle met failure and the participants were arrested, these two also were issued warrants. Hadhrat Gangohi was arrested, faced trial and was convicted and punished with imprisonment. Though, by sheer good luck he was released after six months. But, in strange coincidence, Maulana Qasim Nanotavi escaped arrest. Once he was in Chhatta Mosque in Deoband near his house, the police inspector approached him and asked himself: Where is Muhammad Qasim?" Maulana stepped ahead a little and said: "He was here just now". When the police inspector started looking him in the mosque, Maulana slipped off the place. The police could not succeed to arrest him until amnesty was declared. But, the indictment-writer says that Maulana Qasim was arrested and faced trial but his offence was not proved. (Paragraph No 5)

(3) Some students of Punjab left their college and migrated to Frontiers on their own. Abdul Bari is from amongst them whose statement you shall be presented later on. He stated that apart from war with the Turks, Britain spread propaganda against the Turks that they regard Kaiser of Germany as prophet of Allah and have changed their *kalimah*[1] to: *"La ilaha iallallah Kaiser Rasoolullah"* (There is no God but Allah and Kaiser is the Messenger of Allah). This aroused

[1] Kalimah means the primary Islamic belief professed as: "There is no God but Allah and Muhammad is the Messenger of Allah".

their anger towards the English, so they hated to live under British rule and were forced to leave their country.

But, Mr VV Dayan, who prepared the summary of Silk Letters, is of the opinion that the key factor of students' migration is Molvi Obaidullah. Whereas according to the statements of Abdul Bari, they did not even meet Maulana Sindhi in India. Abdul Bari says that Maulana Abul Kalam opposed migration and said: "you can do nothing from outside." But the CID regarded Maulana Obaidullah as the key factor behind their migration. Since, they take Maulana Sindhi as founder of the Movement instead of Hadhrat Shaikhul Hind, so they regarded migration a part of this Movement. (Paragraph No 3)

Nevertheless, first of all the CID misunderstood Maulana Obaidullah Sindhi as founder of the Movement. Secondly, it regarded migration also a part of the Movement.

Differences between Hadhrat Shaikhul Hind and Mohtamims[1]

In the summary of the case and indictment, there occurred some words which indicate that the teachers at Darul Uloom got divided due to Maulana Sindhi; so Maulana Sindhi was dismissed from Darul Uloom. (Summary of the case, paragraph No 4)

Because of the behaviour of the Mohtamim Maulana Muhammad Ahmad and Deputy Mohtamim Maulana Habibur Rahman with Hadhrat Shaikhul Hind there was some sourness in relation. (Indictment, paragraph No 13)

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[1] Mohtamim, a title allotted to person in charge of administering Darul Uloom Deoband.

For this, they devised a reason that the Mohtamim and Deputy Mohtamim started feeling that due to increasing respect of Maulana Mahmood Hasan their status is lessening. (Paragraph No 13)

The second reason for sourness has been stated that the Mohtamim has asked Molvi Muhammad Miyan to leave Deoband due to some reason without prior consultation and information of Maulana (Shaikhul Hind) which amounted insult to him. (Paragraph No 14)

The statements of some witnesses like Maulana Ahmad Ali Lahori also contain some stuff regarding difference. With regard to Jamiatul Ansar, Maulana Habibur Rahman and Maulana Obaidullah had different opinions; Maulana Obaidullah wanted Old Boys to have their share in Darul Uloom management while Maulana Habibur Rahman was against it.

Last Comment

In the summary of the report, there is not a single thread about the two mohtamims indicating that they had helped the Government or the CID against Hadhrat Shaikhul Hind or his Movement. Only they have added the title of 'Shamsul Ulama' with the name of Hadhrat Maulana Hafiz Muhammad Ahmad, Mohtamim Darul Uloom Deoband. (Indictment, Paragraph NO 9, 13 etc) In one instance, they have used the word 'loyal': the loyal Principal of Darul Uloom Deoband. (Second note of Silk Letters)

Nevertheless, the fact is that the two Mohtamims had contacts with the authorities of the Government during the time of this

Movement; even they invited the Governor of United Provinces (UP) to Darul Uloom Deoband and presented him reception. Because of this relation, Hafiz Ahmad was awarded with the title of ‘Shamsul Ulama’.

Now the question arises, whether the two Mohtamims and some teachers of Darul Uloom were really against the Movement and were in favour of the Government, or they adopted this trend just as a policy? Instead of poking our nose in the matter or believing the CID report, it is better to refer it to the successor and most reliable disciple of Hadhrat Shaikhul Hind Hadhrat Maulana Syed Hussain Ahmad Madani. His words are authentic and applicable. He writes: “Actually, the authorities of Darul Uloom were worried about the security and development of Darul Uloom. They knew the incidents of 1857 and the policy of the British Government. They considered that the activities of Maulana Obaidullah were not only dangerous for Darul Uloom but also for common Muslims. So, naturally they did not like Maulana Sindhi to remain associated with Darul Uloom. At the same time, incidentally Maulana Sindhi and the teachers of Darul Uloom had differences on some academic points. On the ground of this difference, Maulana Sindhi was asked to leave Darul Uloom as the Revolt Committee report indicates to it.[1] This difference though distanced the teachers, staff and students of Darul Uloom from Maulana Sindhi but he maintained his relation with Hadhrat Shaikhul Hind as usual. They kept on meeting in the darkness of nights and discussing necessary matters.”

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[1] But Maulana Sindhi himself states that he shifted his work from Deoband to Delhi as per the commandment of Hazrat Shaikhul Hind. (See: 'Kabul mein Saat Saal' p 104) It was only for the cause of the movement, otherwise Maulana Sindhi was not too disturbed by the differences to leave Deoband.

Hadhrat Shaikhul Islam Maulana Madani writes further in the footnote:

“Hadhrat Maulana Anwar Shah Kashmiri sent a message to Maulana Sindhi in Mecca stating: “While at Deoband I caused you some trouble due to some misconception, now I have no feeling against you. I hope you shall forgive me.”[2]

In the above mentioned text of Hadhrat Madani it is stated that the teachers and students got distanced from Maulana Sindhi, but there is no mention of Mohtamim and Deputy Mohtamim. Moreover, this distance was caused due to the difference of an academic issue; it was not because they opposed the Movement or supported the English.

Maulana Ghulam Rasool Mahr, who is a good political analyst as well, writes: “Such people were very few whose sincerity and devotion could be relied upon and who could wholeheartedly offer every kind of sacrifice in order to achieve the objective of Hadhrat Shaikhul Hind. On the other hand, Hadhrat Shaikhul Hind followed the policy that Darul Uloom should be protected from government reprisal as much as possible.”[3]

The last line in the footnote of Naqsh-e-Hayat page 240 is worrisome which reads: “However, the main reason is the same because of which Myston, Governor of UP visited Darul Uloom and awarded the title of ‘Shamsul Ulama’ to the Mohtamim.”

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[2] Naqsh-e-Hayat, vol 2, p 144
[3] Sarguzasht-e-Mujahideen, 553

If the footnote is by Hadhrat Madani, then also we are not ready to believe that Hadhrat Mohtamim and Deputy Mohtamim favoured the English by their heart. We believe that Hadhrat Mohtamim and Deputy Mohtamim were following the principle of ‘distribution of duties’ which was assigned to them. It was the requirement of the time to oil the English since their astonishment was at peak and stern punishments were given at petty suspicions. On the other hand, the activists of Hadhrat Shaikhul Hind were instigating the Yaghistani tribes to wage jihad, so ultimately the Mohtamims had to resort to adopt soft attitude.

In regard to ‘distribution of duties’ we should keep the ideal of Hadhrat Shah Abdul Aziz in mind. He deputed Hadhrat Syed Ahmad Shaheed and Hadhrat Ismail Shaheed for jihadi services and assigned the work of education and training to Hadhrat Shah Ishaaq so that he can continue to hold aloft the torch of education in Delhi and the Mujahideen can carry on their jihad in the Frontiers while among the students of Hadhrat Shah Ishaaq were people like Maulana Mufti Sadruddin who were trusted by the Government.

However, neither they differed in political ideas and trends nor in freedom passions, the difference was only because of the policy. Hadhrat Shaikhul Hind himself maintained this policy, as the Government officials were of the opinion that Maulana did not go to Yaghistan to avoid any suspicion regarding the image of Darul Uloom. (See paragraph 36 of the indictment)

This is the reason that as soon as this critical situation came to an end the Mohtamims changed their attitude. Maulana Hafiz Muhammad Ahmad returned the title of ‘Shamsul Ulama’ and the Deputy Mohtamim, after some days, presided over the grand Conference of Jamiat Ulama and Khilafat Committee in

Seohara (Bijnor) and then some months later in December 1922 he chaired the General Meeting of Jamiat Ulama-i-Hind in Gaya. The below-mentioned text of his presidential address reflects his feelings:

“The Christians, especially those from Europe have always been fighting Islam. Therefore, one is right to say that the real enemies of Islam are Christians. If you look at the past 14 centuries of Islam you will come to a conclusion that most of the wars that Muslims had to fight were due to the Christian states.[1]

[1] Presidential Address, Gaya Meeting 1922, p 15

(Very Confidential)

Part One

Silken Letters Conspiracy Case

A Brief Report of the Case

Note:
The order of translation is similar to that of original. The typeface size is also corresponding to that of original.

Political and Secret Department

Subject: Afghanistan

Silk Letters Case

Next file seal No: 3/163

The file contains the following documents:
1916 P 4260 4434 and 4522
1917 P 299 3688
1918 P 2992 5327

If any paper is taken out the Department of Political Records must be informed.

I hope that the army intelligence department will find these documents useful. Nowadays, these documents are of great importance in relation to the influence of Turkey and Afghanistan in India. The practicality of these documents still exists.

Sign
J W Whole
1 August 1918

From Viceroy Foreign Department
15 September 1916

P No: 3775 Secret with reference to your telegram dated 8 current month, Afghanistan

The messenger has handed over the officials a letter written by Obaidullah in Kabul to Mahmood Hasan in Medina dated 9

July in which he has disclosed the entire details. The writer of the letter is a famous Indian who has been inciting people to revolt. Last year, he visited Hejaz and then reached Kabul via India just after the German Mission. He has close contacts with the German Mission.

The addressee is associated to the theological school of Deoband. He went to Hejaz in September in 1915 where he is the leader of notorious gang.

The messenger is an Indian citizen who migrated to Kabul with the Lahori students and joined the Indians in Kabul in 1915. The summary is:

The German Mission was given a warm welcome, but they failed in their mission since Turkey refused to provide army personnel, officers, weapons and cash and denied having any pact with Afghanistan.

But, if Turkey agrees to the same and promises the security of Afghanistan in case the infidels win, then Afghanistan is ready to join the jihad.

Meanwhile, Mir Nasrullah Khan is using his influence and power in autonomous tribes. They are forming two groups:

(a) Muslims Salvation Army (Junood-e-Rabbaniyah). It aims at uniting Muslim rulers. Muslim rulers, kings and emirs will supervise it and it will consist of eleven field marshals; the fifth field marshal will be Sharif of Mecca. There will be many lower rank officers and many Indians who are notorious due to rebellious activities will join it.

(b) The Provisional Indian Government: it will liberate India and sign military pacts. Raja Mahindra Pratap, Barkatullah and Obaidullah will be its head, prime minister and minister of Indian affairs respectively.

The summary of the action plan is as follows:

(1) This *Jama'at* (group) will regard its leader as independent ruler of India provided Afghanistan joins the war. This matter was presented before the Amir but later it was forsaken; since he was not ready to join the jihad till this time.
(2) A diplomat was sent to Russia. The outcome might be useful for Afghanistan. The Russian representative is to visit Kabul.
(3) Ambassadors were sent to Constantinople and Berlin via Iran.
(4) Missions are to be sent to Japan and China.
(5) A mission was directed to India as well, but it met failure.
(6) Now a second mission is being sent to Berlin and India.

The statements of the messenger explain and clarify the information furnished in the letter. This is testified by the dispatch of missions to Russian Turkistan and Japan. It is confirmed by other sources and is connected with other incidents as well which we are aware of. There is no doubt that the conspiracy is ready in Kabul and it has its roots in India and Hejaz. The details are though funny but if it is not stopped it might turn dangerous.

The letters denote that Nasrullah is totally against us and the Amir is in backdrop. Though, he is well aware and agrees to

the objectives and activities of the conspirators but he is ready to overlook everything that creates misunderstanding between Russia and England, whose alliance can leave Afghanistan ineffective. Therefore, it is useless and unwise to write him anything. We are making arrangements to raid simultaneously in Punjab, Delhi, Sindh and North-West Frontiers and arrest some people who are clearly involved. Complete details and documents shall be sent in next posting.

Now, we have come to know that the notorious Dr Mathura Das was on the mission which was directed to Russian Turkistan. He journeyed by the name of Shamseer Singh. Probably, it is the same Shamseer Singh whom you have mentioned in your aforesaid telegram.

Abdul Qadir Khan was one of the Lahori students who has been mentioned above, he is a graduate of Lahore University.

The third name is ambiguous.

We hope that the Russian Government will be pressurized to extradite these people.

Important

From Viceroy of Foreign Department
16 September 1916

P No: 382 Confidential Subjects: Afghanistan

The British agent informed that on 6 September afternoon he was summoned by the Amir. The Amir met him in a locked room where no third person was present. The Amir expressed

his resentment over the objectives of German Mission. He said that they felt very despaired and left Kabul, and they might have crossed the border. Then, he mentioned Kazim Baig, Barkatullah and Mahindra Pratap and said that they stayed back in Kabul; hence he is worried. He is unable to think how to get rid of these people, since they are like guests there. After that, he said satisfactorily that they have decided to leave in nearer future.

Then he proclaimed seriously with oath: "There is neither a change in my firm belief nor it will be, I will adhere to my solemn promise of impartiality and friendship to England."

This sentence signifies the main objective of the interview. He said that he got information from Peshawar that there was a rumour in government circle that two people named Khairuddin and Ahmad were spreading uneasiness in Teerah. They claim to be Turkish representatives sent from Kabul. He told that the former was an ex-teacher of an army college who was given notice last year on grounds of trying to involve the students in politics. While the later is a cook of king who was dismissed due to being incompetent. They have sneaked in Teerah and are not Turkish representatives.

The Amir did neither assign them any task nor did he give any indication to it. He assured that he received the information from Peshawar.

After that the Amir concluded that the British agent can inform his Government the things he mentioned so that if there is a misconception it can be removed. In this critical time, every person should mind his prestige and position himself.

Secret Department

Register No: 4260

Number of secret letter received from India: 73 M
Dated: 15 September 1916
Received 16 October 1916

Under Secretary	Date	Sign
	27/10/16	N
Secretary of State	03/11/16	N

Subject: Afghanistan
Conspiracy of Molvi Obaidullah and other Indian Envoys

For Information

The conspiracy of Obaidullah has been mentioned briefly in the telegram of Indian Government dated 16 September and it has been recorded according to his own statements which carry symbol of 'A'.

(This Punjabi, who was teacher at Darul Uloom Deoband, should not be mistaken for Turkish youth Obaidullah Effendi who was arrested in Iran, but he fled away between Kirman and Abbas port.)

If the government in Kabul had such thoughts then it was perceivable that the Arab rebellion might create disturbance and turmoil there. Sharif of Mecca was supposed to be Field Marshal in Junood-e-Rabbaniyah (Muslims Salvation Army).

But it should be noted that according to the statement of Abdul Haq (Paper C, page 5) in Lahore the opinion was not good about Sharif of Mecca in 1915. This statement was

recorded after the rebellion. Probably, there is some mistake in remembering the date.

This scheme shall seem peculiar to the Anglo-Saxon people, but a Muslim and especially Indian Muslim can rely on such foolish things. However, undoubtedly this is feared as Sir Cleland remarked on pages 12 and 13 of his interesting note. (Paper B)

The things that are limited to some people, they, sooner or later, can creep to larger groups and peoples. This is quite possible that first Barkatullah and Mahindra Pratap got this idea not Obaidullah (in case they had no correspondence before) and it had some links with the important discoveries which Mahindra made before Amir on demand from German Chancellor on the future relations between Afghan and German governments as well as Austria, Hungary and Turkey. Though Iran has not been named but it is a part of this chain.

It is not clear whether Obaidullah reached Kabul before the visit of German Mission or after. It is to be noticed that the commissioner of Multan, when saw the letters of Obaidullah, he remarked them as ‘childish acts’. It is hoped that this incident will provide some knowledge about the ideas which are arising in people’s mind. However, this incident will remove this concept of Indian Government that the German propaganda has been crushed by censor. (Telegram to S of S, date 6 July)

Dr Ansari, who finds a mention in this letter, (RPP-22-7) is the supporter and agent of Anjuman Ittihad-o-Taraqqi (Council for Unity and Development) in India from the time of Hilal-e-Ahmar (Red Crescent) of last Balkan War. But, the

officials do not see it proper to take action against him at present. (B.P. 14)

The list of officers prepared by Obaidullah has given us so much information. (Page 3-6, A)

It includes names like: notorious nationalist of Egypt Shaikh Shawesh, several tribal mullahs like Haji Sahib Turangzai (Peshawar) Babar Mulla and his colleague Jan Muhammad Sahib Sandaki Mulla of Kohistan: all of them took part in fighting in the Frontier War.

And, Maulana Abdul Bari Lucknow, president of Anjuman Khuddam-e-Ka'ba, and citizens and journalists like: Dr Ansari, Maulana Muhammad Ali, Maulana Shaukat Ali and Zafar Ali Khan (the latter three are under arrest).

The interesting parts of Abdul Haq's statements have been underlined. The 5th page of the statement sheds some light on the passions and emotions of Muslim youths in the beginning of the war. (To be specially noted that it is their intense longing to reach Turkey by any way.)

On page 12-14: We have got complete details of Mujahideen which we had not before. We call them staunch fanatic Indian Muslims. For example, we come to know the condition of a colony of Indian migrants which exists since 1824 in the area of Yusuf Zai tribes. Whenever, any disturbance occurs in the frontier this colony gains importance. But, it did not inflict any substantial harm.

Page 16-20: The Indian students were treated coolly in Kabul at their arrival. The same condition continued till the German delegation came on 15 December.

Page 22-23: It has been claimed that the first mission sent to Russia was fruitful. And, they got the reply of this question in their 'favour' i.e. if Afghanistan attacks India whether Russia will attack Afghanistan or not. Recently, the Russians have arrested two students in Iran. Then also, they gave same reply, but the Russians have denied it officially.

Page 23: The mission which was directed to Constantinople and Kabul on 16 June consisted of Abdul Bari and Shujaullah. Shujaullah travelled by a false name of Yunus. (See page 8) The Russians arrested him along with Muhammad Hussain in Iran (Perhaps it was Muhammad Hasan, see page 8)

Page 23-24: Predominating the Sikh army fighting in Mohmand.

Page 24: A secret mission to India

Page 26: A scheme of starting a press in autonomous areas was adopted to publish revolutionary literature and distribute it in tribal areas. Probably, this scheme was implemented. Since, the 9th September of Frontier's diary states that Haji Sahib Turangzai has got a press. (This name had occurred many a times in the statement of Abdul Haq.

Page 28: German Mission visiting tribal areas

Page30: The preparations of creating disturbances in Baluchistan were made in India. (Ghulam Muhammad of Bahawalpur has been arrested. See page 19-20)

The note of Sir Cleland (B, page 16-21) tells what actions are to be taken in this regard.

For Political Department

No: P 4260 Dated: 19 Oct 1916

First Note on Silken Letters

How we got the letters?

On 14 August, Khan Bahadur Rab Nawaz Khan presented to the Commissioner of Multan division three pieces of yellow silken cloth which had good Urdu handwriting. Khan told him that he kept them since 4 August and could not submit them to the Commissioner due to his absence.

Khan Bahadur told that he received them from Abdul Haq who was a tutor of his children and accompanied him to Kabul in 1915. Presenting these letters to Rab Nawaz Khan, Abdul Haq informed that he was sent from Kabul to deliver these letters to Abdur Rahim in Hyderabad (Sindh) who will send them to Medina. He had to take delivery receipt from Abdur Rahim and take it to Kabul.

The Commissioner of Multan got it read out and termed it as childish foolishness. However, these letters were handed over to Punjab CID. Mr Tomkins of Punjab CID got it translated and interrogated Abdul Haq, the messenger.

I received the translation of the letters on 30 August. Two days later, he submitted the original letters to me and after some days furnished the entire details. The detail of how he delivered these letters can be seen on the 31 page of printed translation.

Probably when Khan Bahadur cross-questioned him he got afraid and tired of his risky mission and adventures he decided to avoid taking more hazards. After all, I think that Khan Bahadur performed a marvellous job and I feel pleasure to state that the Lieutenant Governor of Punjab had the same opinion. So, he should soon be awarded certificate of loyalty and prize.

Who Wrote the Silken Letters?

These letters are written on three pieces of yellow silken clothes. The first letter is to Abdur Rahim. This piece is 6 inches long and 5 inches wide.

The second letter is addressed to Maulana. This is 10 inches long and 8 inches wide, while the third letter is a continuation of the first one and is 15 inches in length and 10 inches in width.

The first and third letters bear a signature as "Obaidullah". Abdul Haq told us that Molvi Obaidullah had given him these silken handkerchiefs and wrote letters on them in his presence.

There is no reason to doubt that Obaidullah himself has written these letters. The signature of "Obaidullah" in the letters is perfectly in accordance with the signatures kept in our record. As far as the personality of Obaidullah is concerned, I am quoting an extract from the record compiled by our office regarding the prominent personalities of the Wahhabi Movement in 1915: "Molvi Obaidullah is perhaps one of the most outstanding personalities of this movement. Previously, he was a Sikh and lived in Sialkot, but he converted to Islam and got admission in Darul Uloom Deoband when he was only seventeen. He completed his

Islamic studies there and later was appointed as a teacher. He founded an Anjuman (association) of Old Boys. He spent twelve years in Sindh where he gained a popular and significant position in Muslims and established a madrasa in Peer Jhande Wala."

In August 1915, he was suspected to have written some pamphlets provocative of Jihad. These pamphlets reached to the Indian fanatics.

At the time of Balkan War, he proposed to boycott the foreign goods and items. In 1912, he stayed in Delhi and set up an institution named 'Nizaratul Maarif Quraniah'. Seemingly the branches of this institution are in Sindh and it aims at creating crazy thoughts in Muslim youths.

Obaidullah reached Karachi on 27 June 1915 with Peer Jhande Wala. It is said that they moved to Lucknow after some days, but there was no trace of them in Lucknow. The informer (GB) stated that Mujahideen take his name very respectfully.

End of 1915

It is said that Obaidullah was behind the adventure of Lahori students and the mission of Saifur Rahman. He was very close to Maulana Muhammad Ali when he was in Delhi.

It can be added here that, according to the statement of Abdul Haq, Obaidullah gained very much respect and popularity as soon as he reached Kabul. Around February 1916, he was introduced to Abdul Haq that he was very wise, able, influential and powerful person and was busy hatching conspiracy against the British.

The other statements of Abdul Haq indicate that Sardar Nasrullah Khan attached very much confidence in Obaidullah.

The handwriting of these letters is very nice and strong. Neither was a word scrubbed nor was even a word omitted and modified. Only a very ordinary grammatical mistake is seen in the entire writing. The language of the letter though is vague at many places as generally the conspirators' writings are, but it seems to be written by any highly educated scholar.

Who Brought These Letters?

Abdul Haq told us about himself. His statement contains 38 printed pages. He is a very good official witness. He has an amazing memory and remembers the name very well. His style gives satisfaction to the listener.

When he was interrogated about Afghanistan and tribal areas I was present there. He did not feel any hesitation to reply any question directed to him in negative and positive. I will not abridge his statements. Every part of it is very interesting, pertinent and suitable.

Content of the Silk Letters

Analysing the statements of Abdul Haq one can have an idea of the circumstances in which these letters were written down. Obaidullah was continuously active with regard to the conspiracy in tribal areas of Western India and Afghanistan. For him it was necessary to inform his other conspirator colleagues in India and Arab about the details of his conspiracy. The main letter is addressed to Hadhrat Maulana; this was to be sent by any reliable man to Medina. He expected that the addressee will know about it, but it was to be

shown in the way to the Indian conspirators as well. One of them was Shaikh Abdur Rahim of Hyderabad (Sindh); he was responsible to deliver the letter to Medina. Therefore, he was also written a brief explanatory letter which contains the following points:

First, this letter is to be sent to Hadhrat Maulana. Second, Hadhrat Maulana is to be warned orally as well as by letter not to take hazard of reaching Kabul. Third, Hadhrat Maulana should know that Molvi Mansoor cannot go on Hajj pilgrimage this year. Fourth, Shaikh Abdur Rahim should try to reach Kabul and meet Molvi Obaidullah. Fifth, Shaikh Rahim was advised to send the letter to Medina by the help of Molvi Hamdullah in Panipat. Also, the reply of the letter was to be either sent directly to Kabul or by Molvi Ahmad Ali Lahori.

The names mentioned above are evidently of Indians who took part in the conspiracy of Obaidullah. More information about them can be found in printed index of Silk Letters case.

Here it seems necessary to cite exclusively to the person who is Hadhrat Maulana. Undoubtedly, this is only a title and honorary name. According to Abdul Haq, Hadhrat Maulana (i.e. addressee) means Maulana Mahmood Hasan of Deoband.

The same thing appears from the letter written to Hadhrat Maulana since it says that Hadhrat Maulana was appointed as General in the conspiracy scheme. While in the list of posts, the post of General was assigned to Sultanul Ulama Hadhrat Muhaddith Darul Uloom Deoband. These titles and prefixes do not fit anyone else except Maulana Mahmood Hasan of Deoband.

We were sure of it before we listened the statement of Abdul Haq. The second letter which is addressed to Hadhrat Maulana starts from the details of the incidents which happened to Obaidullah after returning from Jeddah, whose whereabouts we lost completely after his journey of Karachi (June 1915).

These details suggest that he went to Arab and came back to India. Here he met his friends and told them the matters which have been written in the letter.

This part of Obaidullah's letter requires some explanation. Some of the names in the letter are suspected. By Hakim perhaps he means Hakim Abdur Razzaq and by Doctor he means Dr Ansari. But, it is quite possible that these titles were used for other people. We have tried to possible extent to provide more information in the printed index about the people mentioned by Obaidullah. The contents of the letter get clearer if it is read with the index.

Surveying India Obaidullah writes that he did not see it possible to return to Medina as per his promise. So, he went forward and presented Ghalib Nama (see index) to the head of Yaghistan. Then he described briefly the circumstances of Yaghistan i.e. tribal area. Then, he went to Kabul (probably in February and March).

Then, he described the conditions and circumstances of Afghanistan in detail which can be confirmed by the statement of Abdul Haq.

Then, he has given a future plan. Now, one part of his schemes which he presents is applicable while the other part is imaginary and fanciful. But, at places where he reported the

occurrences and happenings, I am forced to say; even a single word of him is accurate and true.

The list of the officials of Junood-e-Rabbaniyah (Muslim Salvation Army) which he prepared is composed of prominent personalities of Islamic World who are compulsorily included in every considerable scheme of pan-Islamism.

It is very interesting that he entitled Sharif of Mecca as Field Marshall. The letter of Obaidullah dates 8 Ramadan Sunday which corresponds to 9 July. The news of rebellion of Sharif was published in India on 23 June and as far as I know the people of Kabul could not know this news till 9 July.

The Lieutenant General and other posts were assigned to several people most of whom have been already brought into our notice in connection with Pan-Islamism or Wahhabi Movement.

In the last part of the letter, Obaidullah has given the detail of the system which he regards as Provisional Indian Government. Likewise, he tried to fix some share in the conspiracy for Raja Mahindra Pratap about whom he thinks that he has exclusive relations with Arya Samajis and is linked with the Indian rajas indirectly.

Here also, his statement about the mission is exactly true as the facts and incidents we know like the mission to Russia. I think that we should have an overall realization regarding the letters of Obaidullah that he tried his level best to brief the events and plans so that the addressee and people in between who read the letter can understand all the matters.

A divisional Commissioner of Punjab termed these letters as foolishness, but when we compare the contents of the letters to the known facts of this department and disclosures of Abdul Haq the meaning of the letters gets clearer and it makes the meaning derived by the Commissioner as wrong and baseless.

Plans Mentioned in Silken Letters & Statements

After 1912, Muslims' feelings and sentiments towards the British Government has obviously decreased and distance crept between them slowly. I do not like to repeat whatever I have said in this regard, but I shall only point out to some select notes of ours.

In February and March 1912, I presented a note to the Indian Government about the Indian Muslims which was very carefully prepared by Mr Patrick. Apart from this, I said that in my opinion there is no element of worry in this condition, though undoubtedly there is tension and provocation at some places.

I said this also that in my opinion all the well-wishers of Indian Muslims will feel pleasure and satisfaction if they open the newspaper any morning and all of a sudden see the news that the Great Britain has offered its goodwill services to Turkey to end its conflicts with Italy.

In March 1914, we published a note on Anjuman Khuddam-e-Ka'ba that it was dangerous and aggressive institution and supported Pan-Islamism. In August 1915, we published another note regarding Wahabi Sect and Indian fanatics in which we intended to explain to the state police that the Indian fanatics are used for jihad purpose. This note concludes at these words: "It is possible that these warnings turn baseless,

but in view of the tense situation prevailing in India it is better not to overlook the possibility of turning a spark into flame."

In last January, we published a memorandum about the recent activities of the Wahabis which was enclosed with this brief note:

"We have received much worrisome information regarding the propaganda of supporters of Pan-Islamism in India and abroad. And, there is no doubt that there is sufficient connection and sympathy among them i.e. Wahabi and Molvi classes. But, the hatred and resentment in Muslims against us has appeared in the form of several untoward incidents which are seemingly not linked to each other and they do not seem to be part of a big movement. The journalists of Pan-Islamism have written many objectionable articles and the Molvis have written a lot in the praise and support of Sultan of Turkey and Jihad. The Islamic scholars have migrated from India; this is a proof that they consider India as an impure country. The school students have been instigated to join our enemies across the border. Indian Muslims who have been living peacefully all of sudden have started joining rebellion party. A lot of money has been collected secretly and sent to those fighting against us and our defeats were hailed cheerfully. On the other hand, there took place some incidents and events which have no connection with the anti-British feelings. It is difficult to precisely assess the situation. But, we can feel pleased to know that Muslims neither disturbed peace nor did they oppose the Government with violence after the war broke out."

Having read the letters of Obaidullah, several experient officers said to me that they might not understand the contents of the letters without the detailed information I had. So, when

I explained the letters to them the contents turned to them as clear as crystal.

It took me about one to three hours to make the experient officers understand the names, points and hints occurring in the letters of Obaidullah. They were totally unaware of Wahabi Movement, Indian fanatics, Raja Mahindra Pratap's mission to Russian Turkistan, migration of Deobandi Molvis and so on.

Therefore, it seems proper to gather a number of complicated information. In the background of a peak to which Obaidullah's activities have reached and a destination which he aims, there are many Muslims whose religious and political feelings are based upon anti-British policy and Pan-Islamism. They are thinking of jihad, but their energies and activities are limited to practical directions. Their active and inactive sympathisers in India can do nothing but to engage themselves in primary work. Until there begins any powerful movement in the Northwest Frontiers in nearer future he thinks that the tribes will remain scattered due to their internal fights and lack of capable leaders.

The ruler of Afghanistan is very cautious and his army lacks ability and activeness. The Turk and German forces are far away and entangled in their affairs.

Nevertheless, his mind, which is mind of an Indian Molvi to whom war is composed of rebellion, disturbance, guerrilla war, struggles to combat this 'grave condition'. He intends to use 70 year old teacher and senior scholar "Hadhrat Maulana" as politician and ambassador to seek the favour of the Turks and Germans for his rebellion plan and to supply army officers and weapons to far-off Afghanistan.

He shakes aged Haji Turangzai to light a fire which may burn down entire Frontier Province. Zealous and prejudiced students of school who have reached to the extent of religious craze due to provocations of an intelligent leader Abul Kalam Azad, he insists them to migrate from India to any real Islamic country as first step towards jihad and there he uses them as active members of his institution.

He fuels the anti-British flame of Sardar Nasrullah Khan in Kabul and incites him to adopt a stinging policy. The actual defiance of agreement and neutralization was nearly about to take place.

Though, these things proved despairing, but it is always feared that the fire of biasness and hatred may break out at any time. So far some individuals, not all the people, have been so provoked that they crossed the limitations of reason and caution.

In another enclosed note, I have presented the summary of missions from Molvis of Deoband and Saharanpur to Arab in 1915-16. The migration of students from Lahore and other places to Afghanistan has been mentioned in the index under the word: '*muhajir*'. It is possible, but not so likely, that a day may come when the constant efforts of jihadis will influence many people in India and people across the border as they influenced these people. Therefore, I understand that in the light of the information received from Obaidullah's letters and the additions of Abdul Haq's statements it has become necessary to crush down these series of letters and conspiracies and take severe actions against those who are involved. It is compulsory to do so for the larger interest of the people in order to secure peace and protect the Government.

What Action Should be Taken?

I received these silken letters in my office on 30 August 1916. Since then onward, we are busy in picking up its complete meaning, in explaining them and consulting the Indian Government and the local officials about the steps that are to be taken in this regard.

The decision has been taken and arrangements are on to make raids and arrests in Peshawar, Punjab, Delhi and Sindh. Some information and testimonies regarding some particular cases are considered to be sufficient to take the action, but some more investigations are necessary before taking any preventive measure in UP and other parts of the country.

In our opinion, the reason for no immediate action is not that a storm is about to occur, since the previous information, Obaidullah's letters and statements of Abdul Haq indicate that until the present conditions are not in the favour of our extremist enemies they have to delay their action. But at least we have recognised the few people who are busy hatching conspiracies and instigating their people to create disturbances and disruptions in case of complications in any new or old war.

This is the most suitable time to take action against all these people so that they are stopped to continue their scheme and others are also prevented to fall in their traps. Those who are to be taken action against, none of them is prominent among people. There is no fear of any provocation and reaction at larger scale in case we take any action against them. However, if there is reaction at a larger scale, then this will mean that the

craze of jihad has spread in India to a greater degree than we comprehended till now.

But, there is a person who, in my opinion, is actually a very important and strong factor behind all schemes of Pan-Islamism and entire fanatic plotting. By this I mean Dr Ansari of Delhi. The UP officials, Home Department and I had a discussion and finally decided not to take any action against him at this moment. Though, we believe that he is very dangerous and he is sufficiently involved in the matters at hand. It is quite possible that if we take action against people comparatively less important there may come up strong proofs against Dr Ansari.

Another Note Dated 14 Sep 1916

Some necessary details might be useful in regard to the cases that need urgent action.

Bombay[1]: Unfortunately it was not possible to personally explain to the Bombay Government the expansion and scope of the letters of Obaidullah and statements of Abdul Haq. However, the translations of letters and statements were already sent to Bombay.

In my office in the conference of 19 September, I heard it first from an officer of Punjab CID police who recorded the statements of Abdul Haq in Urdu. This conference was attended by representatives of Punjab and UP. We all were unanimous to take some action in Sindh as well beside other places.

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[1] Those days Sindh was a part of Bombay state.

After the conference, I made the Home Department understand well the effects of Abdul Haq's statements on the new developments that came to be known by the letters of Obaidullah. So, it was decided to make possible explanations of the situation to the Bombay Government by a telegram extending request to issue orders to arrest some particular members.

This is the subject of the telegram I sent: "With reference to the case of Obaidullah's letters".

We have studied the letters very intensively and obtained the lengthy statements of Abdul Haq who brought the letters from Kabul.

The Lieutenant General of Punjab, Chief Secretary of UP and Inspector General Police in UP, Home and Foreign Department and Sir George Arvis Capal were verbally informed of the case.

It is agreed upon that this scheme is very dangerous and extremely significant. This is the requirement of present condition and the findings of the Government to take any action so that we can put a halt to the correspondence between conspirators, conspiracies and exchange of money between Arab, Afghanistan and India.

The next Thursday, some arrests will be made in Punjab, Delhi and Peshawar. It is my wish to send any intelligent officer to Bombay to apprise the Government personally of this complicated case. I understand fully that it is necessary for a Government to be satisfied in regard to the suitability and time of the arrests, raids and detentions as they are made

under its orders. But unfortunately, it is impossible for officers under me to reach Pune and Sindh within this short time.

In my opinion, my officer must go to Sindh to elaborate the case to the police and get them acquainted with the activities going on in Punjab. So, by your permission I am sending Devein to Karachi to inform the local officers about the entire case. He will set off on Monday from here and will arrive Karachi the Wednesday morning.

I request to send orders by telegram to the Karachi officers to arrest the below mentioned persons (who are surely involved in the schemes of Obaidullah) under the Rule 7 and 12A of Defence Act:

(1) Shaikh Abdur Rahim of Hyderabad (Sindh): The first letter of Obaidullah was addressed to him. We are sure that the Sindh Police is aware of him. Devein will provide other details about his address.

(2) Hakim Abdul Qayyoom of Hyderabad: According to Abdul Haq, this person is very important since he is a close friend of Abdur Rahim and the persons below. We can have much valuable information from Abdulr Qayyoom. The Sindh Police is probably unaware of him. Devein will provide more details about him.

(3) Abdullah of Hyderabad: This is an attendant of Obaidullah. Three months before, he was sent from Kabul to Shaikh Abdur Rahim with some important documents. Abdullah will either be in Hyderabad or Punjab, but he should be arrested whenever found.

(4) Fatah Muhammad of Hyderabad: This person came from Kabul in the company of Abdullah for the abovementioned reasons.

(5) Muhammad Miyan Mansoor of Sindh: He was last seen in Kabul. He is close friend of Obaidullah. He might be in Sindh now. Obaidullah mentioned him in the letter written to Shaikh Abdur Rahim. Mr Devein will furnish more details about him.

These orders should not be implemented until Devein reaches. Also, it is necessary to maintain complete secrecy in the matter so that the concerned people and conspirators against the Government can not flee or go unreported. Having completed the task, Devein will leave for Pune and there he will explain the matter personally. I have apprised him of all the matter and showed him this telegram as well. He expressed him confirmation to the same. (End of the telegram)

I shall add one more thing about the abovementioned names that Hakim Abdul Qayyoom's name is not included in the printed statement of Abdul Haq, but another statement of Abdul Haq proves his involvement in the case. We apparently have no reason to doubt it.

In the abovementioned telegram, the third and fourth persons, who were recommended to be arrested, may not be found in Sindh since they were last seen in Deenpur of state Bhawalpur in Punjab. The Government of Punjab has ordered their arrests.

But the Bombay Government is informed in this regard only because these people may be in Sindh. It is probable that the

fifth person is also not there in Sindh; since in our last information he was reported to be present in Kabul.

Today I received a telegram from my assistant in Karachi that the local officials are well aware of Abdul Qayyoom. They think that they know Shaikh Abdur Rahim also. He is wanted by us. They say he is a landlord and converted from Hinduism to Islam. He has been meeting Obaidullah. The arrests were postponed in Sindh till tomorrow.

Punjab: The points derived from the letters of Obaidullah and the statements of Abdul Haq besides adding some more facts confirm these information which we received about the schemes of radical religious Muslims which caused some worry for the officials of Punjab. Having known these details the case has become easier for the concerned officers.

So, the Punjab CID recommended the state government to take action against the below individuals and it has issued orders of raids and arrests under the 7 and 12A rules of Defence Act.

(1) Mir Ghulam Muhammad of Deenpur, state Bahawalpur: In view of the pages 29-30 of the statement of Abdul Haq[1], he is clearly a part of the conspiracy.
(2) Abdul Qadir: He is son-in-law of No 1. In the statements of Abdul Haq he has been mentioned on the page 30. He was designated as lieutenant colonel in the plan of Obaidullah.
(3) Abdullah: He has been mentioned at the pages 24-30 of the statement of Abdul Haq. He was designated as colonel in the plan of Obaidullah.

[1] This statement was not found in the record.

(4) Fatah Muhammad: He has been mentioned at the pages 24-30 of the statement of Abdul Haq. In the scheme of Obaidullah he was designated as colonel. The third and fourth in the list have been included among the people proposed to be arrested in Bombay.

(5) Muhammad Ali: According to Abdul Haq, he is nephew of Abdullah. He also accompanied him from Kabul to India. (see page 29 of the statement) He may be found in Punjab or Delhi.

(6) Ahmad Ali: He is brother of No 5 and currently is the principal of the fanatic school founded by Obaidullah. He has been appointed as colonel in the scheme of Obaidullah.

(7) Molvi Ahmad Lahori: He finds mention in the letter of Obaidullah written to Shaikh Abdur Rahim. He has been designated as colonel in the plan of Obaidullah.

(8) Abdul Haq: He is mentioned on page 31 of Abdul Haq's statement. He has been regarded as colonel in the scheme of Obaidullah. The Punjab police know him well.

(9) Molvi Hamdullah of Panipat: He finds mention in the letter of Obaidullah written to Shaikh Abdur Rahim. He is an ex-student of Deoband Madrasa where he was a devoted disciple of 'Hadhrat Maulana' i.e. Molvi Mahmood Hasan.

I want to say that the one or two points that I added briefly with every name shall serve as evidence against them. The index of Obaidullah's letters which I prepared contains some more details. The information of Punjab police is more detailed.

Today I was reported that some people were arrested in the morning.

Peshawar: Some days ago when Sir George Capal was there, he observed all the documents with me. On the 10th of current month, he called on the officer of Punjab CID who interrogated Abdul Haq and recorded his statements. He himself questioned Abdul Haq. He agreed to our opinion that Muhammad Aslam, the druggist and Salik Khan who has taken shelter in Peshawar, should be arrested just today. They find mention on page 29 of Abdul Haq's statement.

Delhi: On the 10th and 11th of current month, Colonel Beden**,** deputy Chief Commissioner studied these documents and agreed to my points that in case Ahmad Ali and Muhammad Ali, who are enlisted in Punjab's list, are found in Delhi should be immediately arrested.

United Provinces: To me, it is very clear that a branch of Obaidullah's conspiracy is rooted in United Provinces; UP. The madarsas of Deoband and Saharanpur and fanatic religious groups of other places are greatly involved in the conspiracy. The list of Obaidullah contains many people from UP. The UP officials were of the opinion that it is necessary to conduct further investigations in order to be sure of the crimes of those involved. Therefore, more investigation was preferred to immediate arrests.

I remind that some months back the UP Government issued orders under Defence Act Rules against Molvi Mahmood Hasan (Hadhrat Maulana) and Molvi Khalil Ahmad (who is known as Khalilur Rahman as well) that they should be detained if return from Arab to India. Some days ago, the latter returned to India. I received a telegram stating that he was sent to Nainital in police custody where he is being questioned.

Bihar & Orissa: Abdul Haq, in page 30 of his statement, has named Dr Sadruddin. I have confirmed that there was a man with this name in Patna. I have instructed to carry out more inspections about him.

Report of Central Intelligence Director On the Missions of Molvis of Deoband and Saharanpur in Arabia
1915-16

This is the summary of the reports which were kept in our office records about the missions of the Molvis from Deoband and Saharanpur in Arab before the capture of Silk Letters.

In the last dates of August 1915, we received information from Delhi that Molvi Mahmood Hasan of Deoband and Khalil Ahmad alias Khalilur Rahman of Saharanpur went to Delhi while going for Hajj and a large number of Muslims saw them off at the railway station on 21 August.

Khalilur Rahman arrived Bombay accompanied by some students and followers in the beginning of September. Mahmood Hasan was lastly seen in the last week of September in Delhi and left it on eighth. Dr Ansari dropped him to railway station by his vehicle. He reached Bombay in the mid of the month with seven Molvis and three followers and stayed in the office of Anjuman Khuddam-e-Ka'ba.

The Bombay police informed that according to some members of the group they intended to settle down in Arab since they considered them insecure in India and believed that the Indian Government was about to take severe actions against those who denied signing the fatwa of loyalty written by Molvi Abdul Haq of Delhi. The Police Commissioner of Bombay wrote informing their departure from S. S. Akbar Ship: “They doubt that the Molvis aim at any other objective than to perform Hajj pilgrimage."

When the UP CID was asked about Mahmood Hasan and Khalilur Rahman it was known that both are considered disloyal and Mahmood Hasan is receiving a large sum of donations. He and Dr Ansari are collaborators and they are suspected to have contacts with the cross border deviants and anti-British elements. They have some political objectives behind this mission.

On 27 September the UP Government sent a telegram to the Home Department that If Mahmood Hasan was detained in Aden it would be better; since as per the information received he wants to go to Arab for instigating people on jihad.

The Home Department contacted the Bombay Government but till that time the ship had crossed the Aden port.

On 14 October 1916, the newspaper *'Zamindar'* published an article in which the writer discussed the behaviour of Indian Ulama with the Anjuman Khuddam-e-Ka'ba. The writer stressed this point in his article that Mahmood Hasan joined the Anjuman before departing to Mecca. This indicates that the Molvis of Deoband have agreed to the objectives of the Anjuman.

In October, we received a report from UP Government. This report and some other future reports were based on the information of a person who although was not a trusted member of Mahmood Hasan and his followers but he could gain much knowledge about their planning and activities.

The first information he gave was that before leaving to Arab Mahmood Hasan consulted Abul Kalam Azad, the Editor of Al-Hilal of Calcutta (he has been expelled by several states

under Defence Act and is nowadays staying in Bihar) and Molvi Abdur Rahim of Moradabad[1].

The former replied that possibly the Turkish and German army might proceed to India via Iran in nearer future; therefore it would be better for Maulana Mahmood Hasan to stay in India and incite Muslims on rebellion at suitable time. But the latter, Abdur Rahim supported his proposed journey. So it was decided for Mahmood Hasan to reach Medina and call on the agent of Anwar Pasha who is already informed and assure him that Indian Muslims are ready for their help. Then, this group will return to India and implement the proposed plan.

The informer told names of several people who are aware of this plan, but among those who have remained in India are two; first is Abdur Razzaq, brother of Dr Ansari and second is Hakim Muhammad Hasan, brother of Mahmood Hasan.

We came to know by this source that before leaving Delhi Mahmood Hasan received a large sum of money from Dr Ansari and they were heard talking each other about Medina and Anwar Pasha.

The reception of Mahmood Hasan and his group in Delhi was organized by Obaidullah Sindhi who converted from Sikhism and is the head of a rebel organization 'Nizaratul Maarif' based in Fatahpuri Masjid Delhi.

In November the informer told that Mahmood Hasan met the agent of Anwar Pasha in Medina and is heading for India to create disturbances in Frontier areas by his agents and promote rebellious feelings in India.

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[1] Moradabad is apparently wrong, instead it is Raipur.

When the UP Government was informed that Mahmood Hasan was coming to India, it telegrammed the Bombay Government to arrest him as soon as he arrives India. The Bombay Government was afraid of any provocation by the action. So, after further correspondence it was decided to conduct a thorough search if Mahmood Hasan and Khalil return to India and be sent to Allahabad with a police team. Then the state government will decide what action it should take.

In December, the informer reported that Mahmood Hasan did not yet return to India and more than a week before he met the father of Anwar Pasha (we were already informed that Ahmad Noori, father of Anwar Pasha was recently in Mecca).

A member of the group, Matloobur Rahman who is brother of Mahmood Hasan, returned to India and Abdur Razzaq, the brother of Dr Ansari used to visit him frequently in Deoband. The two used to spread rumours in favour of the Germans.

He revealed some points about Saifur Rahman who was an employee of a school in Fatahpuri Mosque and one year ago he had a dealing with Mahmood Hasan and went to Frontiers for creating mischief. We were already informed of Saifur Rahman's dangerous activities.

In March 1916, the Superintendent of Saharanpur informed that Khalilur Rahman has gone to Arab with his wife and he does not intend to return to India. He reported that he and Mahmood Hasan are teaching Arabic in a madrasa.

In the beginning of May, the informer of UP Government reported that he came to know by a Molvi of Sindh whose

students are in Kabul that Mahmood Hasan had written a letter to Amir of Afghanistan by care of Obaidullah and the Amir has called a meeting of the tribe heads in order to know whether they will support him if he wages jihad for the cause of Islam.

Later, the informer reported that Mahmood Hasan reached Kabul, but later this information proved wrong.

In June, we received information that Dr Ansari and his brother are helping the family of Mahmood Hasan financially and they have sent 20 thousand rupees to Mahmood Hasan by the Haji Zainuddin's firm in Bombay.

An enquiry was set up in Bombay about the firm but no proof of sending money was discovered. Yes, it was known that many firms gave hospitality to Mahmood Hasan and his colleagues before their departure for Mecca. Also we were informed that all members of the group except Mahmood Hasan and Khalilur Rahman returned to India in the beginning of 1916 and they were treated as guests at that time also.

In the above paragraphs, I have presented a summary of all the information which we received about the current situation since August 1915. In November 1915, I received a note from UP CID about the madrasa at Deoband and the mission of Arab which covered all the information. The note contained all the information that were mentioned above and it recorded the life sketch of those who were mentioned therein.

The defiance and mischief in Madrasa Darul Uloom Deoband was started by Obaidullah. He is a convert Muslim from Sikhism. He got education in the madrasa in 1881-86 and later in 1909 joined the madrasa as teacher in order to fan feelings

of rebellion and insubordination. In 1913 he was dismissed due to convincing people for boycott of foreign products but meanwhile he succeeded to win over Mahmood Hasan, the head teacher.

From Deoband he went to Delhi where he founded Nizarat al-Maarif al-Quraniah. Apparently, the organization aimed at teaching Quran to the English educated Muslims but in fact it aimed at spreading rebellious thoughts among them.

S Secret Department   Register No: 4522

Subject: Conspiracy of Obaidullah & Further notes of Sir Cleland

The letter of Secretary from India: M 77
Date: 29 September
Received: 1 November 1916

Copy to: Political and Foreign Department

Second Note on Silken Letters
(First Note was dated: 14/9/16)

When we were preparing index we could not understand some names fully which occurred in the Silk Letters. Now, we have got some details about some names with the help of state CIDs.

So, the CID of United Provinces is well aware of Hakim Jameel and Amir Shah who have been called by Obaidullah as abuser of 'Khuddam'. They are associates of loyal Principal of Darul Uloom Deoband. Kazim Bay who has been regarded Major General in the index of Obaidullah is a high Turkish official who accompanied the German Mission to Kabul. Some days later, I shall issue the reviewed index. We have further studied the letters and we are sure that the names mentioned in the letters should be investigated.

Whomsoever Obaidullah finds worthy of mentioning in his list he is for certain extremely dangerous.

(2) I have noted that the scheme of Obaidullah does not include any Shia. We should focus at the point why he has expressed so much unreliability in Shias.

(3) Last week many arrests were made. I am briefly mentioning the developments in different states. In the appendix of the first note, I have given a detail covering most of the names.

Bombay

The local government has issued two orders for which I have requested on 9 of the current month.

Shaikh Abdur Rahim, who is the most important conspirator of Sindh, was not found at his home. He is known as staunch fanatic. He is a convert Muslim from Hinduism. He is very notorious owing to successful efforts of converting esteemed and prestigious Hindus to Islam. The police are searching for him.

Abdul Qayyoom was traced very easily. He is Municipal Commissioner of Hyderabad and a friend of Shaikh Abdur Rahim. He was arrested and then released on bail.

The Punjab police have arrested Abdullah, the servant of Obaidullah, in Bahawalpur State.

Fatah Muhammad was untraced, his search is on. A suspected man of his name was detained but was freed later. He was suspected because he was brother of Abdul Qayyoom.

Muhammad Miyan Mansoor is also absconding. He is perhaps in Afghanistan till now. The telegram which I sent to Bombay

included these five names. The local officials have arrested three more people on their own who have association with the group of Shaikh Abdur Rahim. They are: Maulana Taj Mahmood, Pir Asadullah Shah and Haji Shah Bakhsh.

The latter returned from Arab in the same ship in which Khalil Ahmad of Saharanpur came. As soon as he reached India he telegrammed Shaikh Abdur Rahim and went to Hyderabad to see him. He is an old colleague of Abdur Rahim. He has been declared Lieutenant Colonel in the scheme of Obaidullah. Perhaps, he is deeply involved in the case.

Mr Devein is in his way to Pune so that he may explain personally to the Government of Bombay.

Punjab

The nine men against whom the state government issued orders have been arrested except Fatah Muhammad who he is absconding. Just now, I have been informed that Abdullah has started giving his statement.

Peshawar

Muhammad Aslam Druggist has been arrested, but Saleem Khan is untraceable. He is said to be in Buner.

Delhi

Ahmad Ali has been arrested whom Obaidullah handed over his madrasa, but his brother Muhammad Ali was not found. Ahmad Ali told that after the Ramadan of 1915 he did not meet him. But according to information available to Delhi

Police, Muhammad Ali came to see his brother secretly 15 days after Eid.

It should be noted that Abdul Haq, the messenger, had told that Muhammad Ali who accompanied him from Kabul to India stated that he was on a secret mission to meet Molvi Ahmad Lahori and then his brother in Delhi, it was important news for his brother and he would force him to accompany him to Kabul.

Ahmad Ali previously married a daughter of Obaidullah and after the death of his wife he married the daughter of Molvi Ahmad of Lahore.

The Delhi Police reports that having cross-questioned Ahmad Ali they came to know that an important meeting was held in which Ahmad Ali met Obaidullah, Muhammad Ali, Abdullah and perhaps other persons. This meeting might have taken place just before the journey of Obaidullah to Mecca.

United Provinces

No one was arrested except Molvi Khalil Ahmad. He has come back recently from Hejaz. Before the capture of Obaidullah's letters he is being detained by an ordinance to prevent his advent.

The last information I received from UP is the letter of Inspector General of Police dated 18 of current month. It says that Sandus has memorized the matters and understood the guidelines. Now, he is questioning Khalil Ahmad. Very soon we shall come to you with some information.

Bihar and Orissa

I have received a telegram of the Bihar Government which states that Dr Sadruddin has been traced and his case will be a cause of interest.

(4) The news of some arrests has been published in newspapers, but they were rarely commented. I think that Muslims have very much interest in them.

A Muslim member of the Legislative Council, in yesterdays' meeting, insisted a good deal to know the facts behind the arrests.

(5) It is necessary to inform you that a Muslim police officer in charge of inspecting the case showed me a letter written by another Muslim police officer who requested him to stop the case against Molvi Khalil Ahmad using his influence since he is said to have devoted himself for religious works and he has no relation with any political conspiracy.

The writer of the letter said that he was a follower of the Molvi and he and many Muslims are sad to know that the government acted against him on the basis of false information.

In this regard, I want to explain that before the journey of this Molvi to Hejaz we received reports from various sources that he was going on a political mission. Rather while returning, a Haji of his company stated that he and this Molvi met Ghalib Pasha and others in Hejaz and there they fulfilled many political tasks.

In my opinion, this letter is a true expression of sympathy with a respected spiritual leader. In apparent look, there are many

serious charges against Molvi Khalil Ahmad, but it is possible that his followers are totally ignorant of his recent activities.

There is considerable number of government employees among the followers of many personalities who are on the list of Obaidullah.

Sign
C R Cleland
21/9/16

Third Note on Silk Letters

Dated: 28/9/16
(The Second Note was dated 21/9/16)

Bombay

There is no information about Shaikh Abdur Rahim of Hyderabad (Sindh). His importance in the case is increasing day by day. The investigation is on in Bombay, but no significant incident was reported in the last week.

Punjab

In the previous note those who were informed of being arrested they are being questioned. Abdullah, who in previous letters was shown as servant of Obaidullah, was known to be an educated person. He is generally called Molvi Abdullah. Here is the report of Punjab CID:

"The statement of Abdullah does not take us far, but it signifies that the conspiracy is very weak and fragile[1] and it was discovered in its initial stages. Apart from the letters captured, there were sent some more letters to the conspirators in which they were asked to reach Kabul. The conspiracy has reached only to this stage."

It is clear that we came to know the conspiracy in the very beginning[2] and in India we arrested those who were significantly involve in the conspiracy. We consider that the

[1] Since CID was unaware of the movement therefore it had to put such an excuse.

[2] The word 'beginning' is not accurate; in fact they knew the movement when it had already withered away due to rebellion of the Arabs.

action nipped the conspiracy in the bud.[3]

The political agent of Bahawalpur in his recent correspondence expressed that the arrested Pir Ghulam Muhammad is a well known Pir (spiritual leader); thousands of his followers throng to visit him from across Sindh. Till now, he has been free from political trends and activities. His arrest is talk of the town at the local level.

The CID officers of Punjab have informed that the people are stunned to hear that proprietor of Rifah-e-Aam Press (Abdul Haq) and imam of Sufiyan Wali Mosque (Molvi Ahmad) have been arrested. They surmise that they have been arrested due to correspondence with the students who fled to Kabul.

Northwest Frontier

The chief commissioner of Northwest Frontier has sent written information that the detained Muhammad Aslam's face is swollen and he does not seem to be ready to tell anything.

Delhi

No important information

United Provinces

We are receiving information and statements from those involved in the case and others. These statements and the bundle of letters discovered from the ship written in last August suggest that different groups of Molvis who visited Hejaz in August and September 1915 have amply deliberated

[3] It was not crushed or put an end, but the movement ended due tochanges in international conditions.

and discussed about the political situation and the role of good Muslims in this regard.

They often discussed on the deck between Jeddah and Bombay and in Jeddah as well whether it is obligatory or not on true Muslims who wish to live a true Islamic life to migrate from an impure country like India to any pure and clean country.

This also becomes obvious when the Arabs rebelled against Turkey, the Indian Muslims, whether they are near of far, sympathized with the Turks not with Sharif of Mecca, rather many people believed that the latter was playing a dubious role. Molvi Khalil Ahmad who is now detained in Nainital was naturally very close to Hadhrat Maulana Mahmood Hasan. They travelled to Medina on a camel and met each other frequently at other occasions also.

It is said that Mahmood Hasan issued a fatwa that migration[1] is obligatory only for those who can free themselves of the ties of the family and other things; since Khalil Ahmad was with his wife so they returned to India.

I have got more evidences of sympathy found across India towards Khalil Ahmad. Undoubtedly he is a Molvi who is very revered and highly respected.

This seems probable that the thoughts and intentions of Khalil Ahmad were not firm enough when he left from India in 1915. Seemingly he did not decide till that time to choose any line of

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[1] No fatwa of migration was issued and Hazrat Shaikhul Hind himself did not intend migration. He moved to Hejaz in regard to his movement. Hazrat Shaikhul Hind invited to join his movement only those who can find out any source to fulfill the obligations pertaining to their family.

action and later he might have been helpless in Hejaz due to his wife being there.

Besides, he found enough time to understand what his colleague Molvi Mahmood Hasan is conspiring with the Turkish officials and anti-British fanatics.

Khalil Ahmad has revealed interesting matters but he has retained many things and did not disclose them.

As in America and in other countries when any Indian tourist meets a member of rebel party he starts having the same opinion. Likewise, in Hejaz and Afghanistan an Indian Muslim is inclined more to the feeling of English enmity in comparison to what he is used to be in India.

We should try to differentiate between staunch conspirators and those who are affected by the impression of company and free atmosphere.

Bihar & Orissa

I hope that we shall soon have information of any action against Dr Sadruddin.

Sign
C R Cleland
28 September 1916

Telegram P

P 4522/16

From
Consul of British Throne, Appointed in Mashhad

To
Secretary of Foreign & Political Department
Government of India - Shimla

No: 115C
Date: 22 September 1916
Received: 22 September 1916

With reference to your telegram 683-S, in reply of the Russian General's second telegram, the Russian Consul Mikhailov has said from Turbat Hyderi that his investigation would finish till 26 September. The investigation was started on 7 September and according to the information of British agent ended on 14 September. It aimed at supplying us information as soon as possible so that we can arrest as many people as possible.

Mikhailov did neither give any fair reason of the delay nor did he send any note. He is afraid lest the position of his government should be suspected. It is also possible that he wants to gain unfair advantages of it. I am fully unsatisfied with the behaviour of Mikhailov and his political agents. They prevented the agent appointed in Kareez from my order of frisking the Indians whereas he got a guide of secret code with Mirza Agha. The Russians here are perfectly loyal and the General has dispatched my telegram for urgent action in which I have instructed to conduct search and deport the detainees to Noorgar.

In my opinion, if there is delay in enforcing these instructions then I should have instructions from Petrograd. However, I am hopeful that it will not be needed.

From Viceroy of Foreign Department
23 September 1916 P - 3847

Secret - Supporters of Rebellion in Afghanistan

The Consul or Representative of Mashhad has informed that there are problems in capturing Yunus and Muhammad Hussain. According to their confession, they belong to German Mission. They were arrested by Iranians and now they are in Turbat Hyderi in the custody of the Russians. (With reference to our telegram dated 21 last month) They have told to the local Russian Consul that they are representatives of Raja Mahindra Pratap. They referred to the mission sent to Tsar of Russia which finds mention in your telegram dated 8 of the current month. They said due to their arrest their plan of going Constantinople has been reversed.

According to our opinion, they are the students of Lahore; Shujaullah and Abdul Bari who were reported from Kabul to have been sent to Constantinople and Berlin with silken letters sewn in their dresses.

The Russian general deployed in Khurasan has issued unchangeable orders for immediate action of arresting them and extraditing them to us, but the Russian Consul deployed in Turbat Hyderi is creating trouble.

Your help shall be pleasing!

Telegram P

From
Consul General of British Throne,
Appointed in Mashhad

To
Secretary Foreign & Political Department
Government of India – Shimla
(Prepared for Chief of General Staff)

No: 116C
Date: 26 September 1916
Received: 26 September 1916

Three companies of pedestrian army with some small battalions have reached Astarabad.

On 23 September, the Indian prisoners have gone to Rum.

The Russian general has received this telegram from Tashkent. The telegram says that the mission of Raja Pratap was stopped at Tirmiz. They are carefully watched and until and London do not decide about their questioning they will not be allowed to return to Afghanistan. (End)

Political Department
Received: 25 October 1916

Register No 299

Secret Department

Papers coming from India Received: 17 January 1917

Subject: Afghanistan - Note of the CID on Silk Letter Conspiracy

Under secretary	Sign	17-1-18
Secretary of State	Sign	18-1-18

Received in Political Department on 17 January 1917

Preamble

Based on the information and other details I could be provided, I tried to prepare this report more comprehensively and divided it into three sections to ease its exploration.

In the first section, I recapped the foreword. The names written in the footnotes[1] are of those who are witnesses of the events in the text. Those written in Urdu *Naskh* (a particular Arabic script) are of those who have already made statements about the incidents. But they are not expected to remake their statement in the court.

Those named in the footnotes all are not on the list of the witnesses, because there are other witnesses who can give evidence to the important points of the Indictment which are

[1] We are not writing these names since they do not shed light on the historical status of the incident.

required to be verified and have not been mentioned in the events of this conspiracy.

In the second section[1], the appendixes of this report have been added up which contain the statements of the witnesses, notes of the books and the documents with translations of some important documents. Moreover, there are some more prosecution documents which have not been included in these appendixes.

The third section[2] consists of the notes which have been prepared for the conspirators and those associated with the plot. It contains the evidences against them. The statements and the texts written in *Naskh* script cannot be said to be strong evidence. They are not to be submitted in the court.

Explanations to the Terms Used in the Report

Fatwa: A well-qualified and authentic Muslim scholar's expression of the opinion about a religious and political issue.
Hijrat: It literally means separation and partition. It is applied for a Muslim who migrates from his country due to restriction on abiding by the obligatory duties and other rituals of his religion.
Muhajir: The one who migrates.
Jihad: Religious war which may be obligated on Muslims by their sovereign leader. Jihad becomes obligatory when Muslims are forced to migrate.
Mujahid: A person who participates in Jihad and is dedicated to the cause.

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[1] We did not include this part (Statements of the witnesses), since they are not historical documents and are of ambiguous nature; therefore they contradict each other.
[2] The complete part shall be presented under title: Who is Who?

Mujahideen: This name has been given to the biased Wahabis residing in the settlement established in the autonomous area among Yusuf Zai tribes. The settlement was established in 1823 by a Wahabi leader Syed Ahmad Shah Barelvi; since then its members have always been at war against the British rule.

Summary of the Silk Letter Case

For our convenience we call this prosecution as 'Silk Letter Case' because we became aware of this in full details on 1916 by the three letters caught in silk cloth which were sent by the conspirators in Kabul to the conspirators in Hejaz. These incidents which caused this inquiry and investigation began in the beginning of 1915.

(1) Mission of Punjab Students to Afghanistan

This year in February, fifteen students from different colleges of Punjab left from their houses secretly and crossing the North West frontiers they reached autonomous area. Other students, either one by one or in small groups, followed them. The afterward information made it obvious that the basis of this act was nothing but anti-British feeling. This caused Turkey to wage war against Britain in opposition to which the disloyal reformers and preachers propagated rigorously and repulsively. These youths attempted to go out of the British territory and render their possible services of any kinds like as detective, messenger, preacher or agent of jihad or army man, to the Turks.

They hoped they could reach Turkey with the help and support of the Afghan government. They anticipated either Afghanistan was going to be at war against the Great Britain or the disloyal Indian elements would create distrust and push it to war.

The investigations and explorations carried out in 1915 also revealed the important incident that the journey of students to the Frontiers was arranged by a Wahabis group from Punjab and Northwest Frontier state. Having crossed the British

territory the Wahabis took them to Buner which was a settlement of the Wahabis who are called Mujahideen or Indians fanatics.

(2) Wahabism in India

In the beginning of the 19th century, the movement of the Arab Wahabis crept in India. Maulana Syed Ahmad Shah[1] from Bareilly propagated it in the Ganges valley from where it spread rapidly in the upper part of India. He, with his disciples crossed over to Northwest Frontier in 1823 and established a settlement for Mujahideen or Indian fanatic Muslims in the Yusuf Zai tribes. Since then it has been a curse for the Indian rulers.

In the beginning, it was established for a particular objective urging the frontier tribes to wage jihad against the Sikh[2] who that time occupied Punjab. Since then this village survives due to Wahabis' financial backing and recruitment of young Wahabis, despite facing defeat in the battlefield and other political troubles from pro-British tribes.

During the endless series of the judicial investigations and prosecutions against Wahabis in India between 1865 and

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[1] This name is also incorrect and attribution to Wahabis is also wrong. His name is Syed Ahmad, he is not called Shah. Maulana Ahmad Shah was another personality who led revolutionary struggle in 1857. Hazrat Syed Ahmad Shaheed has nothing to do with the Wahabis of Arab, he was a disciple and successor of Hazrat Shah Abdul Aziz Dehlawi and he led the revolutionary movement on behalf of him as was mentioned with details in the preface. For more details see: Shandar Maazi, vol 2

[2] It is also wrong, the movement of Syed Ahmad Shaheed aimed at eradicating the British government, but unfortunately the Sikhs impeded their way. For details see: Shandar Maazi, vol 2

1873,[1] a group was marked out hatching conspiracies in India and collecting money for transferring to the Indians fanatics across the border. Thereafter many leaders of Wahabis were convicted and the movement was believed to come to an end.

Later, those professing Wahabi beliefs were called out by different names, like Ahl-e-Hadith, Ghair Muqallid and Farazi etc. Soon it seemed that the Wahabis had disappeared. The strength and the effect of cross-border Mujahideen settlement also decreased. Later, they turned absolutely uninfluential.

In 1910, the movement once again seemed to be raising its head since a very powerful member of anti-English group of Afghanistan began to provide financial support and encouragement to the Indian fanatics.

(3) Significance of the Students' Mission to Kabul

It was the group whose renaissance was being reflected in 1915 in the incident of Punjabi students' migration. That time no immediate investigation of the case was made, for the circumstances did not allow the Muslim affairs to be investigated so deeply in that critical time. Some people were surely helping the movement, they were detained but not cross-questioned to an extent which might enlighten that the campaign was the outcome of the Wahabis' efforts or some other conspirator intentionally tried to use the survivors of the Wahabis' group for rebellious and pan-Islamism objectives.

(4) Molvi Obaidullah, the Head of the Movement

Recently it became clear that the latter statement was true and the key persuasive of the students' migration was Molvi

[1] For details see: Shandar Maazi, vol 3, under title: Ulama-e-Sadiqpur

Obaidullah[2] who launched the campaign with the permission and help of Abul Kalam from Calcutta, who was the advocate of pan-Islamism and by the virtue of some other Wahabi leaders led this campaign and bore its expenses. Molvi Obaidullah was a Punjabi who converted from Sikhism to Islam. He was educated in Darul Uloom Deoband, Saharanpur. He, after the completion of his education in Deoband, spent twelve years in Sindh where he got popular and influential and established a madrasa there for those having fanatic feelings. Later he came back to Deoband and founded Jamiatul Ansar. It was an association of Deoband's old students. Apparently it was absolutely harmless, but its objectives were rebellious as it was known later.

As a teacher, in Darul Uloom Deoband, Molvi Obaidullah influenced the loyalty of many of the teachers particularly Maulana Mahmood Hasan, the head teacher, very successfully. He is a very influential scholar. We shall mention him later in this regard.

Owing to the difference[3] between the teachers, Molvi Obaidullah was finally overthrown. In 1913, he settled in Delhi and befriended with Maulana Muhammad Ali, Editor of 'Comrade' and famous supporter of the Turks.

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[2] This is totally wrong. According to the statement of Abdul Bari (which is included in this book at the end) the students met Maulana Obaidullah in Kabul, they never met him in India. Abdul Bari states that Maulana Abul Kalam was opposed to their migration and he thought that you could do nothing from outside; even they decided to leave the country against his advice. According to Abdul Bari, the real factor behind their migration was the blasphemous propaganda which referred the Turks as saying: "there is no god but Allah and Kaiser is the messenger of Allah".

[3] This is also wrong; according to Maulana Obaidullah his work was shifted from Deoband to Delhi. The detail was mentioned in the preface.

Obaidullah had also founded a madrasa in Delhi named 'Nizaratul Maarif Al-Quraniah'.[1] The recent investigation revealed that the objective of the foundation was to make it the head quarter of Islamic pan-Islamism conspiracy.

Molvi Saifur Rahman's Mission to Autonomous Region

Let us go back to the main story. In June 1915 Molvi Saifur Rahman who was teacher at Fatahpuri mosque, suddenly vanished. Later it was known that he crossing the Northwest Frontier had reached the autonomous region. Saifur Rahman got himself associated with Haji Turangzai. Haji was a zealous, influential and orthodox Indian from Peshawar who migrated to the autonomous region. Saifur Rahman urged Haji[2] to pay a visit to the Frontier trying his best to hoist the flag of jihad. He succeeded and it was proved by the future incidents which caused war at Rustam on 15 August in 1915 which left several Indians fanatics dead.

Thereafter, the insurrections in the tribes residing at British borders were also the outcome of Haji's efforts. It was not disclosed in the beginning, but later it was confirmed that Obaidullah[3] owes responsibility to the mission of Saifur Rahman. It was an integral part of his conspiracy.

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[1] This is also incorrect; according to Maulana Obaidullah this institution was established by Shaikhul Hind Hazrat Maulana Mahmood Hasan. The detail was mentioned in the preface.

[2] In fact Hazrat Shaikhul Hind inpired Haji Tarang Zai as it has been mentioned with the reference of Naqsh-e-Hayat and para 31 of the indictment states.

[3] Not Obaidullah but Shaikhul Hind Maulana Mahmood Hasan , see: Naqsh-e-Hayat, vol 2, p 209

(5) Molvi Obaidullah Flees to Kabul
(Conspiracies of Indians in Kabul: Post-15 August 1915 Incidents)

Since current month i.e. June 1915 the government documents don't tell anything about Molvi Obaidullah as he had not been seen since then anywhere in British India.

Now, we have come to know that he re-established his old relations during his stay for a few months in Sindh. Ha took advice from his rebel friends and selected the way of correspondence before he along with his supporters left for Kabul via Quetta and Kandahar. On October 18 he got to Kabul and mingled with the students from Lahore (Para No. 2) who had reached Kabul and joined the Turk-German mission led by two Indian traitors Mahindra Pratap and Barkatullah. Mahindra Pratap and Barkatullah travelled to Kabul via Berlin and Constantinople. They brought the letters from Kaiser of Germany and the Sultan of Turkey to urge Afghanistan to attack India. They held many meetings with the Indian conspirators in Kabul and Sardar Nasrullah Khan and pro-war elements in Afghanistan.

Missions were directed to Russian Turkistan, Constantinople and Berlin against Britain. The Indian conspirators in Kabul had much correspondence with their advisers in India, which ultimately came to a climax by capture of the silk letters from a Lahori student working as a messenger.

(6) Molvi Mahmood Hasan's Mission to Hejaz in September 1915

Meanwhile the two groups of Deoband's eminent Molvis moved to Hejaz in September 1915. There rumours floated

that they had intention to migrate and anti-government zeal had urged them to do so.

There was another rumour as well that they would meet some of the Turkish officers in Hejaz, but they could not be stopped in India since no information was received in time.

They were seen off in Bombay warmly. The two groups left Bombay in September. Molvi Khalil Ahmad and his party set out on 8 September 1915 while Maulana Mahmood Hasan and his party on 18 September 1915.

Some of the members of the party came back to India in the autumn of 1915 and in the spring of 1916. But unless the silken letters could fetch us ample information about Obaidullah's conspiracy and Mahmood Hasan's relation to him, none of them was inquired and investigated.

(7) Silken Letters Reveal all Conspiracies

Those associated with this conspiracy were named 'Junood-e-Rabbaniyah' (Muslim Salvation Army). It was decided to designate all members with army posts with Medina as headquarter. Molvi Mahmood Hasan of Deoband was awarded with the post of General. Istanbul, Tehran, and Kabul were its secondary headquarters. Molvi Obaidullah was appointed as Acting General in Kabul.

This army aimed at uniting the Muslim rulers to free the Islamic countries, particularly India, which are occupied by the non-Muslims. Maulana Mahmood Hasan was assigned the task to get rapport with the Ottoman Caliphate via Hejaz and urge it to accept some conditions. And when the conditions are fulfilled, the Afghan government would be at war with

Britain. The officers from this army in Kabul had the responsibility to establish contacts with the anti-British elements of Afghanistan for the same purpose and instigate anti-British feelings in autonomous tribes.

The conspirators in India were assigned (probably through old Wahabi movement) to collect rupees to meet the expenses of the conspiracy in Kabul, India and Hejaz. Moreover, they were asked to ignite the religious fanaticism in Indian Muslims to an extent that they set everything on fire soon after the war breaks between Afghanistan and India.

A list of the army officers was enclosed with the letters. It reveals that the leading power of conspiracy was Obaidullah. The officers of the army were apparently divided into four groups.

(1) The extremist and fanatic friends of Obaidullah, his adherents and relatives who were in Sindh, had their contacts in all parts of India.
(2) The groups of Molvis from Deoband (Saharanpur) and Delhi whom Obaidullah had influenced and convinced, when he stayed as a teacher in Deoband or by the virtue of his relation to Jamiatul Ansar and Nizaratul Maarif Al-Quraniah,
(3) The Wahabis from Bihar, UP, Punjab and Northwest Frontiers who used to collect donations.
(4) Celebrated leaders, advocates of Pan-Islamism

The scheme of Junood-e-Rabbaniyah was associated with another group which was called: 'Indian Provisional Government'. Its members were not bound to be Muslims. Raja Mahindra Pratap was its president, Molvi Barkatullah

was the prime minister and Molvi Obaidullah was the Indian affairs minister.

It seems that the objective of this group was to make a clash between India and Afghanistan and to send the Indians residing in Afghanistan unsatisfactorily to neutral countries or to enemy countries for conspiracies.

In brief, Obaidullah wanted to enliven and utilize the dry bones Islamic militarism which had any thread of life. Thus, he clustered the Islamic fanaticism of active missionary Molvi class of Wahabi Movement, the Islamic zeal of the Molvi group and the political strength and bitterness of Pan-Islamism supporters.

He had another objective to work with another conspirator group (Provisional Indian Government) side by side so that he can lull the Hindu revolutionary elements.

(8) Molvi Mahmood Hasan's Activities in Hejaz

When the letters that were addressed to Molvi Mahmood Hasan in Medina were captured, the investigations began against the people of each party of Mahmood Hasan who had returned. Their statements unveiled somehow the activities of Molvi Mahmood Hasan in Hejaz. It seems that, at the time of departure they had no aim to meet the sympathetic Turkish officers and ask them to send armies to Afghanistan to fight against India or to back Afghanistan so that it can attack Britain.

His party members and the companions of Khalil Ahmad[1] met each other in Hejaz. But one cannot say with surety whether Molvi Khalil Ahmad was aware of the secrets of conspirators and whether the members of the two parties were equally indulged in the conspiracy.

Mahmood Hasan certainly manipulated the ruler of Hejaz, Ghalib Pasha, but it is not sure that the latter encouraged him about this campaign. Ghalib Pasha said that the Turks had been plunged in other issues and they neither were in a position to send any support to Afghanistan or dispatch troops to India.

However, they issued an edict of Jihad for Maulana which was brought to India by Molvi Muhammad Miyan[2]. He was a part of the group which returned to India in January 1915. It is said that the edict was very impressively used to urge the fanatic tribes of autonomous region to fight against Britain. The copies of the edict were also distributed in India.

It is believed that both Molvi Mahmood Hasan and Molvi Khalil Ahmad had met Jamal Pasha and Anwar Pasha sometime in 1916 in Hejaz, but no detail of these meetings were available. Molvi Khalil Ahmad returned to India in September 1916 whereas Molvi Mahmood Hasan and some

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[1] The journey of Hazrat Maulana Khaleel Ahmad with his wife was only intended to perform hajj; he did not have any political motive. In Madinah, Hazrat Shaikhul Hind won his favour as it was quoted in Naqsh-e-Hayat. The companions of Maulana Khaleel Ahmad also were unaware of the situation. It is incorrect to regard them a political party or take them as associates of Hazrat Shaikhul Hind.

[2] It was not brought by Molvi Muhammad Miyan but by Maulana Hadi Hasan. Yes, Maulana Muhammad Miyan took them to the autonomous region. (See: Naqsh-e-Hayat)

main members of his group stayed in Hejaz and perhaps they are still in Medina.

Once, Molvi Mahmood Hasan thought to move to Constantinople, but we do not think that he has fulfilled his plan. Till recently he was in Mecca.

Signature
V V Viyan

S Secret Department	Register: 3688
Telegram of Indian Government dated:	12 September 1917
Received:	13 September 1917
Subject: Afghanistan, Silk Letters Case, Activities of Rebels in Frontier Tribal Areas	
Signature / Date	
Under Secretary / 15 Sep	
Secretary of State / 15 Sep	

S of S

The telegram of Indian Government dated 15 September 1916, describes the summary of the Silk Letters Conspiracy. This has been flagged. It was an irrational and incredible issue, but after its discovery the Indian Government was able to rein in a number of the pro-Turkey agitators. The documents captured so far are bright proof of Amir's attitude.

Yaghistan: Autonomous tribal belt in Northwest Frontier
Mujahedeen: Indian fanatics with whom the Indian Government has recently had a cease-fire.
Mahmood Hasan: A pro-Turk Indian Muslim, who migrated to Medina just in the beginning of the War. Later, we imprisoned him to Malta.

Signature
15 September 1917

Telegram from Viceroy of Foreign Department

Dated: 12/09/1617, received at 11 pm
P 3688-1917

Secret: Silk Letters Case Our telegram was dated: 23/09/1917

We managed to find more documents through an agent of the CID who had won the confidence of the conspirators in Bajaur and had got himself nominated to deliver some documents to Anwar Pasha on pretence of Hajj. Those documents contain the following things.

Document 1: A petition to the Sultan on behalf of Hizbullah stamped by Haji Turangzai, Babarai Mulla and two other Indians Mujahideen

Document 2: A petition by the Khans of Yaghistan and its Ulama, signed by Babarai Mulla, four inhabitants of Bajaur and two Mujahideen

Document 3: The explanatory letter from Muhammad Miyan who is a Lieutenant General and has been mentioned in silken letters

The summary of both the petitions is to ensure the freedom of the region under the sovereignty of the Turkey and to demand the Turkish officers to maintain the civil administration and develop the same.

In the first petition, it was also added that if, during the war, the Turkish army reaches Yaghistan with weapons and reinforcement, hundreds of thousands fighters will join them

to fight. And this trick will be fitting to shake Afghanistan. In the second petition, it has been said that more explanations and clarifications would follow in the third document.

The letter from Muhammad Miyan Mujahid is addressed to Maulana Mahmood Hasan who is detained in Malta, but this letter was to be given to Anwar Bey too. The letter tells that the reason for the failure of the movement in Afghanistan was the loyalty of the Amir with Britain and his betrayal to Islam.

It was informed that the council of Ulama and the tribal areas was established.

He cancelled the approval of Arab mission set out in Teerah by Nasrullah and dismissed Nasrullah from the department of frontier affairs. Therefore the writer of the letter has left to work on the scheme of Afghanistan and started working in Yaghistan by the name of the Sultan. Here the movement is facing hurdle due to the Amir's influence. In Teerah, no success was achieved in Kogi Khail tribes owing to the opposition of Amir. The jihad of Mohmand tribes met failure because of no help from the Amir. Owing to the loyalty of Amir with the English, the enthusiasm in Bajaur has turned into nonchalance, but the condition is not despairing.

The harm, which the movement of Pan-Islamism received in Yaghistan due to the treachery of the Amir, cannot be however made up any way. The local situation is commonly hopeful, but the Amir did not change yet.

If India is decided to be attacked, the officers of the Ottoman army and the reinforcement should be sent to Yaghistan. If it is not possible, the Turkish politicians should develop Yaghistan by the virtue of Turkish wealth and transform

Yaghistan into a sovereign country of Central Asia like Afghanistan. But this may be difficult because of the pact of the Amir with England.

At the end of the letter, the Indian Provisional Government (which I have mentioned in my telegram dated 15 September 1916) was strongly condemned declaring it as orthodox Hindu. The letter-writer is himself its member.

Muhammad Miyan, in another letter, has added that if the Turkish troops reach Herat via Iran or by train via Russia in case it is so agreed, then Nasrullah can attack India declaring rebellion against Amir in Afghanistan.

The tone of the letter and petitions contradict the words which have been added very confidently in the letter. The same thing is proved by the incident that the letter writer did not visit Afghanistan for one year and Nasrullah denied meeting his messenger.

Having delivered the photograph of these documents the informer shall return to the conspirators with original letters. He will tell them on his return that he missed the ship of hajis. Thereafter, they may try to send the letter via Russia.

If Anwar Pasha receives these letters, yet there will be no harm and we shall receive the replies too and the thread of the conspiracy will remain in our hands.

Indictment

From the Emperor of India against Obaidullah and others

Chronology

- 1909: Obaidullah founded the Jamiat Hizbullah.
- October 1911: the war of Tarabulus ended.
- August 1913: 2nd Balkan war came to an end.
- 1 November 1913: Obaidullah established "Nizaratul Maarif Al-Quraniah."
- November 1914: Turkey took part in war against Britain.
- 5 February 1914: the Punjabi migrant students crossed the frontier.
- June 1915: Maulana Mahmood Hasan sent off the migrant Ulama cross-border.
- August 1915: Abul Kalam Azad inaugurated the organization 'Darul Irshad' in Calcutta.
- August 1915: clashes were reported with Mohmand and other tribes.
- August 1915: Obaidullah leaves for autonomous region from India.
- August 1915: the enemy mission arrived in Kabul along with Mahindra Pratap and Barkatullah.
- 18 September 1915: Abul Kalam Azad sent off Sadruddin to join Mujahideen.
- 18 September 1915: Maulana Mahmood Hasan and his fellows left India for Hejaz.
- November 1915: Matloobur Rahman came back to India from Hejaz.
- February 1915: Muhammad Miyan and Murtuza returned to India from Hejaz.

- 31 March 1916: Fazlur Rahman showed the letter from Barkatullah and the fatwa of Jihad to Habibur Rahman in Aligarh.
- April 1916: Muhammad Miyan crossed the border carrying the Ghalib Nama.
- 9-10 July 1916: Obaidullah and Muhammad Miyan wrote the silken letters to Maulana.
- 15 August 1916: Abdul Haq was arrested with the silken letters in Multan.
- September 1916: some conspirators were arrested and inspections were made in India.
- September 1916: Abdur Razzaq sent off Masood to Maulana in Mecca with rupees.
- December 1916: Maulana and his fellows were arrested in Mecca. The British officials banished them from the country.

Top Secret

Indictment[1]

From the Emperor of India against Obaidullah and others

Act 121 (A), Indian Penal Law

Detail of the indictment

The superintendent of police begs to say that the persons mentioned below have hatched the conspiracies inside as well as outside the British India between 1 January 1913 and 1 January 1917. They conspired to fight against the troops of the Emperor, to make efforts for the war and give help for the sake of war or striving to deprive the Emperor His Highness from sovereignty.

These activities are punishable under the act 121 (A) under the Indian penal laws.

(1) Abdul Aziz Molvi, son of Haya Gul from Itman Zai, Peshawar (absconding)

(2) Abdul Bari B.A., son of Ghulam Jilani from Lyallpur (detained in Punjab under the ordinance to stop entry into India)

(3) Abdul Hai Khwaja, son of Khwaja Abdur Rahman from Gurdaspur (banned to move in Punjab under Defence of India Act)

(4) Abdul Haq Shaikh alias Jeewan Das from Shahpur district (His movement is banned in Punjab under Defence of India Act). He is an official witness.[2]

[1] The title has only the name Obaidullah, while the rest accused are those 59 people who will be mentioned just after some lines.

[2] Official witness is called one who is promised forgiveness, but as it appears from para 2 of the preface that official witness are those who are

(5) Abdul Haq Molvi from Rifah-e-Aam Press Lahore. His movement is banned in Punjab under Defence Act.

(6) Abdul Majeed Khan, son of a Rasaldar Manager from 15th Cavalry Battalion of army. (died)

(7) Abdullah Molvi, son of Nihal Khan from Sukkur district. (His movement is banned under the Defence Act). He is an official witness.

(8) Abdul Qadir B.A., son of Ahmad Deen from Lyallpur. (detained in Punjab under the ordinance to stop entry in India)

(9) Abdur Rahim Sindhi Shaikh, son of Lala Bhagwan Das from Hyderabad, Sindh (absconding)

(10) Abdur Rahim Molvi, son of Rahim Bakhsh, Masjid Cheenian Wali, Lahore. (absconding)

(11) Abdur Rashid, migrant student of Mardan and Lahore. (absconding)

(12) Abdur Razzaq Ansari Hakim, son of Abdur Rahman of Delhi.

(13) Abdul Waahid[1] (Abdul Wahid), son of Siddiq Ahmad from Tanda, United Provinces. (detained outside British India)

(14) Abul Kalam Azad Molvi, nickname Mohiuddin, son of Maulana Khairuddin from Calcutta. (His movement is confined in Bihar and Orissa under the Defence of India Act)

(15) Abu Muhammad Ahmad Molvi alias Molvi Ahmad, son of Ghulam Hussain from Lahore and Chakwal (His

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expected to repeat the statements which occurred during questioning according to the wish of the police, though they will remain equally accused in the case. So, Abdul Haq is still under custody without any promise of release, but he was regarded as 'official witness'.

[1] Maulana Waheed Ahmad son of Hazrat Maulana Muhammad Siddiq who was arrested with Hazrat Shaikhul Hind in Madinah

movement is confined to Punjab under the Defence Act).

(16) Ahmad Ali Molvi, son of Habibullah, from Gujranwala district (His movement is confined to Punjab under the Defence Act). He is an official witness.

(17) Ahmad Miyan Molvi, son of Abdullah Ansari from Ambetha, district Saharanpur (United Provinces). He is an official witness.

(18) Allah Nawaz Khan, son of Khan Bahadur Rab Nawaz Khan honorary magistrate of Multan, Punjab (absconding)

(19) Anees Ahmad B.A. Molvi, son of Idrees Ahmad, assistant secretary at Anglo-Oriental College Aligarh, United Provinces.

(20) Ozair Gul Molvi, son of Shaheed Gul of Durgayee, Northwest Frontier. (detained outside British India)

(21) Barkatullah Molvi Muhammad of Bhopal and Japan (absconding)

(22) Fatah Muhammad Sindhi from Rok, Sindh (absconding)

(23) Fazlul Hasan Molvi alias Hasrat Mohani from Aligarh. (jailed for two year in the United Provinces under the Defence of India Act)

(24) Fazl Elahi Molvi, son of Meeran Bakhsh from Haripur, thana Wazirabad, district Gujranwala, Punjab. (absconding)

(25) Fazl Mahmood Molvi, son of Molvi Noor Muhammad from Charsadda, Northwest Frontier. (absconding)

(26) Fazl Rabbi Molvi from Peshawar. (absconding)

(27) Fazl Wahid Molvi, son of Faiz Ahmad, alias Haji Turangzai, from Northwest Frontier. (absconding)

(28) Habibullah Ghazi, the son of Ruhullah from Kakori, district Lucknow, United Province. (absconding)

(29) Hadi Hasan Syed, from Khan Jahanpur, district Muzaffar Nagar, United Province.
(30) Hamdullah Molvi, son of Haji Sirajuddin from Panipat. (Confined to Punjab under the Defence Act).
(31) Hussain Ahmad Madani Molvi, son of Molvi Habibullah from Faizabad and Medina. (Detained outside India).
(32) Ibrahim Sindhi, M.A. Shaikh, son of Abdullah from Karachi. (absconding)
(33) Kala Singh, migrant from Ludhiana (Punjab) who came back to his native place. (absconding)
(34) Khan Muhammad Khan Haji from Peshawar. (died)
(35) Khushi Muhammad, son of Jan Muhammad from Talauli, district Jalandhar, Punjab. (absconding)
(36) Mahindra Pratap Kunwar, son of late Raja Ghanshiam Singh from Mursan, United Province. (absconding)
(37) Mahmood Hasan Maulana, former head-teacher at Deoband Madrasa, United Province. (Detained outside British India)
(38) Matloobur Rahman Molvi of Deoband, an employee of Agricultural Department, UP Govt.
(39) Mohiuddin alias Barkat Ali Molvi from Kasur. (confined to Punjab under the Defence Act)
(40) Mohiuddin Khan Molvi from Moradabad. (Qazi of Bhopal)
(41) Muhammad Abdullah B.A., son of Shaikh Abdul Qadir Secretary Mianwali District Board. (absconding)
(42) Muhammad Ali B.A. son of Abdul Qadir from Kasur. (absconding)
(43) Muhammad Ali Sindhi, the son of Habibullah from Gujranwala. (absconding)
(44) Muhammad Aslam Attar from Peshawar. (under custody in Northwest Frontier under the Ordinance to Stop entry into India)

(45) Muhammad Hasan B.A. from Lahore whose father was an employee in the Paisa newspaper. (absconding)

(46) Muhammad Hashim Molvi Syed from Kora, Jahanabad, Fatahpur. (under custody in UP under the Ordinance to Stop entry into India)

(47) Muhammad Masood Molvi, son of Mazhar Hussain from Deoband, United Province. (Official witness)

(48) Muhammad Miyan Molvi, son of Molvi Abdullah Ansari from Ambetha, district Saharanpur, United Province. (absconding)

(49) Muhammad Mubeen Molvi, son of Muhammad Momin from Deoband. (Official witness)

(50) Muhammad Murtuza Molvi Syed, son of Bunyad Ali from Bijnor, United Province. (Official witness)

(51) Noorul Hasan Syed from Ratheri, district Muzaffar Nagar U.P.

(52) Obaidullah Molvi alias Buta Singh from Sialkot, Punjab. (absconding)

(53) Sadruddin alias Dr. Abdul Karim Barlasi, son of Amir Ali of Banaras. (Under custody in U.P. under the Ordinance to Stop entry into India).

(54) Saifur Rahman Molvi, son of Ghulam Khan from Peshawar district, Northwest Frontier. (absconding)

(55) Shah Bakhsh Haji, son of Imam Bakhsh Ansari from Hyderabad, Sindh. (Under custody in Sindh under the Ordinance to Stop entry into India)

(56) Shah Nawaz Khan, son of Khan Bahadur Rab Nawaz Khan, honorary magistrate, Multan, Punjab. (absconding)

(57) Shujaullah, son of Habibullah from Lahore.

(58) Wali Muhammad Molvi from Futuheewala, district Lahore. (absconding)

(59) Zahoor Muhammad Molvi from Roorkee, son of Inayatullah of Saharanpur.

Objective of the Conspiracy

To make an attempt to fight against the troops of His Majesty, to try to fight, to help in fighting or try to deprive His Majesty from sovereignty.

(2) Methods and Plans to Fulfil the Objectives

It was planned to give rise to religious prejudice among Indian Muslims through wrong interpretations of the Holy Quran and other ways, to rouse hateful emotions against the British in Afghanistan and the Frontier tribes. They intended to urge the people of these countries to fight against the British, asking Turkey for reinforcement and collecting funds for these objectives. There was an ultimate plan that soon after the adequate reinforcement and help were ensured, there would be rebellion in India against the British rule.

(3) What is to be Proved in General?

The link among the members of the conspiracy would be proved. The objective of some of their meetings was to conspire and carry forward their mutual target. It was also to be proved that a few of the conspirators had established the following organizations and institutes: Jamiatul Ansar, Jamiat Hizbullah, Nizaratul Maarif A-Quraniah and Darul Irshad. The anti-British feelings were fanned and India was declared Darul Harb or a land where God-fearing believers should not reside[1]. The literature for propagating jihad was compiled and distributed. Few conspirators made *hijrat* (migrating to some other country for the sake of the religion) in February 1995,

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[1] Shaikhul Hind did neither ask to migrate nor it was a part of his movement, it was the concept of the students who migrated on their own.

and moved to the frontier region with the intention of jihad against India. It was stated that the Mujahideen (Indian fanatics), who were declared enemies of Britain, would be supported. Steps were taken to provide them with money and weapons.

Some of the conspirators who were Molvis shifted from India to the autonomous region in June 1915 where they urged the tribes to fight against Britain which led to fights with some tribes. Two of the conspirators practically took part in the fight.

In August 1915, they went to Kabul from India.

Two members of the conspiracy had already reached Kabul and joined the mission of enemy country.

Numerous conspirators exchanged their efficient thoughts in Kabul including the conferences about forming Indian Government after the fall of British rule. They planned forming Muslim army to get India free and the posts were assigned to all key conspirators. A few missions comprising conspirators were sent to some foreign countries by the Provisional Government.

Attempts were made repeatedly to push Amir of Kabul to give up neutrality and urge him to adopt friendship of enemies of Britain. Rupees were collected in India and Maulana Mahmood Hasan along with some other fellows left for Arabia so that coordination can be maintained with the steps taken by the enemies of Britain.

They, indeed, achieved this coordination and sent the conspirators back to India to fulfil the instructions and

directions they were given. In the meantime, the conspirators in India made their contact to the conspiring parties in Arabs and cross-border areas. Having collected money they sent it to both the parties.

(4) Obaidullah, the Mastermind of the Conspiracy and Deoband Where the Conspiracy Began

The conspirators, in the beginning, sensed it was necessary that missionaries should be prepared to generate biasness and prejudice among the people and they should be Molvis. So we saw that Molvi Obaidullah, the mastermind of the conspiracy, used the very important Madrasa of Molvis in Deoband so that it could be said that the conspiracy had begun from Deoband.

Obaidullah, who was a convert Muslim and had extreme religious zeal, was himself educated at Deoband.

(5) Madrasa of Deoband and Maulana Mahmood Hasan

The Madrasa of Deoband was founded by Maulana Muhammad Qasim, who was a famous *alim* and sided with Haji Imdadullah at the time of the mutiny against Britain. The two had to hide themselves. Haji Imdadullah succeeded to migrate to Hejaz secretly where he died after some years. Molvi Muhammad Qasim stayed in India. He was arrested[1] and prosecuted, but was later released. He spent the rest of his life in Deoband and there he died. He was the most respectful figure in Deoband. Maulana Mahmood Hasan was probably

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[1] It is incorrect, in fact Hadhrat Maulana Rashid Ahmad Gangohi was arrested and prosecuted, but Hadhrat Maulana Muhammad Qasim was neither arrested nor prosecuted, though he participated in the freedom struggle of 1857. (for details see: Shandar Maazi, vol 4)

the most loyal disciple of him, who had been the head teacher of Deoband Madrasa for years.

(6) Obaidullah's Influence on Maulana

The poisonous effects of Obaidullah began spreading rapidly in Madrasa and he filled the minds of many of the teachers and students with his rebellious thoughts. He had already won the favour[2] of Maulana Mahmood Hasan completely before the administration of the Madrasa may realize the upcoming possible dangers to the Madrasa and ask him to leave. Maulana, because of his expertise in education and being a religious leader and *alim*, was regarded as symbolic leader of the conspiracy.

(7) How Madrasa Deoband was to be Used

Obaidullah made plan to turn Madrasa into the head quarter of his activities and spread out pan-Islamism and anti-British feelings throughout the country by using the hundreds of *molvis* who after getting education in Deoband Madrasa are scattered in the whole country for preaching and propagating of Islam.

(8) Foundation of Jamiatul Ansar

For the purpose mentioned above, he established an association named Jamiatul Ansar which can also said to be an association of the Deoband old boys. He also succeeded to win favour of many old students for the association.

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[2] As we have already mentioned that Maulana Obaidullah did not influence Maulana but it was Maulana who influenced Maulana Obaidullah.

The funds were collected and utilized for purchasing, apart from many other things, newspapers containing objectionable views and for distributing them inside and outside the country.

Moreover, Obaidullah recruited those having modern education in the madrasa like Anees Ahmad BA, Khwaja Abdul Hai and Qazi Ziauddin BA. They were of political nature but they can be said to be belonging to moderate Muslim school of thought. They were awarded scholarships by Jamiatul Ansar.

Inner Circle of Jamiat

Molvi Murtuza told us that Obaidullah had organized a secret group in Jamiatul Ansar. This was as an inner circle whose objectives and aims were not obvious but were objectionable to the extent of being notorious. Therefore, the chief of the Madrasa[1] sent for Molvi Obaidullah and scolded him very sternly. Thus, it can be said that the foundation of the conspiracy had been laid in Jamiatul Ansar. And when Muhammad Miyan mentioned in his letter to Maulana Mahmood Hasan that three members of the Jamiat are striving their best, this according to Murtuza meant three members of the inner circle.

The below-mentioned members from among the conspirators belong to Jamiatul Ansar: (1) Molvi Obaidullah, Director (2) Molvi Abu Muhammad Ahmad, Deputy Director (3) Molvi Muhammad Miyan (4) Molvi Hamdullah (5) Molvi Anees Ahmad (6) Molvi Khwaja Abdul Hai (7) Molvi Murtuza (8) Molvi Zahoor Muhammad

[1] Most probably it is Maulana Habibur Rahman, Deputy Mohtamim. The scolding meant that the work should not be done in a way that Darul Uloom is targeted. The same meaning is recorded in his statements.

Molvi Murtuza has been absent from Deoband for a long time hence he could not provide any information about the internal activities of Jamiat.

(9) Deoband Had Been Away From Politics Till Now

The Deoband Madrasa had been, for a long time, far away from politics under the watchful management of Shamsul Ulama Hafiz Muhammad Ahmad, son of Maulana Muhammad Qasim, the founder of the Madrasa. Its teachers and students had very less or no interests in modern politics and external affairs. Obaidullah's arrival and his influence started making vital changes in the Madrasa.

(10) Effects of Italy and Balkan Wars on Indian Muslims

He made his efforts timely, because the Indian Muslims started getting more interested in foreign affairs comparatively.

The Indian Muslims were infuriated owing to the wars between Italy and Turkey (from September 1911 to October 1912) and this feeling started getting more ignited because of the Balkan wars (from October 1912 to October 1913) and the attitude of British ministers towards these wars. The Molvis were easily convinced that the British policies were totally against Muslims; therefore collecting funds and sending them to Turkey was more obligatory than continuing Madrasa work. When it came to collect funds to help Turkey, Maulana Mahmood Hasan himself proposed to close the Madrasa and said: "Madrasa had no better thing to do than this task". Molvi Murtuza, who was Maulana's trusted man told that in the depth of Maulana's proposal to close the Madrasa there was a

thinking that it was right time to announce Jihad for Muslims. He, therefore, gave advice to shut down the Madrasa. Thereafter, the Madrasa was really discontinued for a short time and many Molvis got involved into roaming about collecting funds for Turkey.

(11) Anti-British Fury in the Madrasa

Along with the anti-British feelings, rebellious activities were also functioning there in the Madrasa. One of its signs was the movement of boycotting the British products. Molvi Fazlur Rahman, who had been already leading the boycott move against Britain in Aligarh, reached Deoband and was introduced to Maulana Mahmood Hasan by Molvi Anees Ahmad.

Anees Ahmad also took major part in promoting the boycott drive in Deoband. He used to wear domestic khaddar clothes. He urged a senior molvi[1] as well to wear the same clothing.

(12) Kanpur Masjid Issue and Muslim Feelings

The Kanpur Masjid incident took place in August 1912. Molvi Obaidullah did not make any delay to take advantage of that incident so that the resentment he had towards the British Government might rise and push the Muslims to think that India turned into Darul Harb, because the government interferes with the religious freedom of the people.

13: In addition to the resentment he received from the British Government, he felt another sourness[2] which was born due to

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[1] According to the statement of Anees Ahmad it was Hazrat Maulana Anwar Shah Kashmiri

the behaviour of the Mohtamim Shamsul Ulama Hafiz Muhammad Ahmad and the Deputy Mohtamim Maulana Habibur Rahman. They felt that their influence was decreasing in the madrasa due to Maulana Mahmood Hasan's personality and his respect in the hearts of the people. Thus Maulana was deprived of friendly and sincere advisers[3] and got under the harmful influence of Obaidullah and Abul Kalam Azad.

(14) Obaidullah, Anees Ahmad, Muhammad Miyan and Others are Dismissed from the Madrasa

In order to save Madrasa's reputation, its Managing Committee decided[4] to expel Obaidullah along with Anees Ahmad and his other fellows. Maulana did not like the decision. He was already annoyed with the decision of the

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[2] It is the concept of those who compiled the indictment that the political and revolutionary thoughts of Shaikhul Hind was not his own but they were created by Maulana Obaidullah and then the future conditions strengthened these feelings. In order to prove their claim they spent their energy and invented the tale of conflicts. But the case is reverse. Shaikhul Hind had these political trends when Maulana Sindhi did not still visit Deoband. This tendency can be spelled to be an emanation of Hadhrat Maulana Muhammad Qasim. It is complete ignorance to attribute it to Maulana Obaidullah.

[3] This is a conjecture of the indictment-writer, otherwise according to Hadhrat Maulana Hussain Ahmad Madani this attitude and behaviour was adopted for some wise reason. The Governor was invited in Darul Uloom and he was given address. The same day Maulana Abul Kalam Azad also reached Deoband and stayed at the house of Shaikhul Hind. Shaikhul Hind also remained at his drawing room with his guest and did not attend the function. The address was presented in his absence. However, he did not severe his relation with Darul Uloom and continued as Head of Teachers. Nevertheless, whatever was for the sake of show and for commonweal.

[4] This decision also was for display only. Maulana Sindhi himself said that according to the plan his work was shifted from Deoband to Delhi.

Mohtamim when he ejected Molvi Muhammad Miyan[1] for a minor mistake without any prior information or consultation from him which was a kind of insult to him. Maulana Muhammad Miyan was called to Deoband to give support to him in some works, but later he turned a very active conspirator.

(15) Maulana's Residence Turns into Meeting Point for the Conspirators

Obaidullah's expulsion from Deoband did not mean the restriction on his visit to it[2] because we see that Maulana's drawing room had been the meeting point of the conspirators till September 1915 when Maulana set off for Hejaz from India. Obaidullah and others continued to visit Deoband to participate in the meetings.

(16) Migrant Molvis also Received Education at Deoband

Among the Molvis who went to the frontier for jihad, Fazl Ilahi, Fazl Mahmood and Abdul Aziz got education in Deoband. On the other hand, Kabul's chief judge Haji Abdur Razzaq, who was a fast friend of the conspirators, got aquatinted with Molvi Abu Muhammad Ahmad and probably with other conspirators when he was the student of theology at Gangoh, district Saharanpur.

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[1] Maulana Muhammad Miyan was nephew of Hadhrat Maulana Hafiz Muhammad Ahmad, Mohtamim Darul Uloom Deoband. The uncle dismissed his nephew; in this case there was no need to consult Shaikhul Hind. This was neither a cause of complain from Shaikhul Hind nor of his degradation, whatever was for the sake of policy of which the CID is unaware.

[2] Since the dismissal was just for display, otherwise in fact his work was transferred from Deoband to Delhi.

(17) Nizaratul Maarif Al-Quraniah

Obaidullah[3] decided to open a madrasa in Delhi for the same purpose after he failed to shape Deoband Madrasa into training centre for his missionaries.

Anees Ahmad enticed his father Molvi Idrees Ahmad, Assistant Secretary at Aligarh College to take interest in that new Madrasa and the latter persuaded Muhammad Ishaq Khan of Aligarh to supervise the Madrasa. This caused many influential and prestigious personalities to join the madrasa as members. Trusting them, Her Highness the Begum of Bhopal got ready to patronize the madrasa and started donating 200 rupees monthly for the same.

That Madrasa, as its name tells, was founded allegedly for true explanation of the Holy Quran. Arabic language was also taught but it had nothing to do with the matter. Obaidullah and Ahmad Ali, among the conspirators, were Director and Deputy Director respectively. Abdul Hai and Anees Ahmad got the scholarship. Maulana Mahmood Hasan, Molvi Abul Kalam Azad and Molvi Fazlul Hasan were visitors while Mohiuddin of Kasur was among his colleagues.

(18) Obaidullah Teaches Jihad

The special commentary of the Holy Quran prepared by Obaidullah laid emphasis on the obligation of jihad. It is said that Anees Ahmad collected the teachings of Obaidullah in his books 'Talim-e-Quran' and 'Kaleed-e-Quran' in 1914 and 1915.

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[3] As we previously mentioned, Nizaratul Maarif was established by Shaikhul Hind not by Maulana Sindhi. Also he himself did not move from Deoband to Delhi but he was commanded to do so by Shaikhul Hind.

(19) Talim-e-Quran and Kaleed-e- Quran incite for Jihad

In these two books the Indian Muslims were addressed briefly that the only reason for their subjugation was to overlook the important and obligatory duty of jihad while the early followers of the Prophet (peace be upon him) gained worldly power and religious dominance by implementing this obligation.

At least one of the two books was written on the instruction of Obaidullah with the help of Ahmad Ali when Anees Ahmad and Ahmad Ali both were given salary from Nizarat. Importantly, the book was distributed without presenting its copies to the government as per the law.

(20) Nizarat, the Meeting Point of the Conspirators

Apart from the classes held which was implicitly wrong, this institution served occasionally as a hub for the conspirators. The explanation of one of the conspirators (Muhammad Ali) clearly indicates to the criminal objectives of the Nizarat which he made before another conspirator (Abdul Haq) in Kabul that his brother Ahmad Ali was in-charge of Obaidullah's madrasa in Delhi; he feared he would be arrested any time.

(21) Abul Kalam Azad Starts Jamiat Hizbullah

Apart from Molvi Obaidullah's institutions in Northern India, one more conspirator in Calcutta started creating instigation in people.

Molvi Abul Kalam Azad established an organization named Jamiat Hizbullah in 1912 which seemingly aimed at revival of Islam. Its founder was the Editor of notorious Al-Hilal newspaper which was later censored under Press Act. He had already gained popularity as defiant journalist, orator and dedicated supporter of pan-Islamism.

(22) Rules of Jamiat Hizbullah

The extracts from the rules of Jamiat published in its newspaper Al-Hilal dated 10 July 1914 are worthy of mentioning:

“A branch of Hizbullah shall comprise of such people who will always be at tours preaching and propagating Islam.”

“The society will consist of such people who will wage jihad for the sake of Allah, who have overlooked all worldly expectations, desires and relations and dedicated their lives for the service of Islam and made Allah and His angels witnesses to their solemn oath of sacrifice.”

“They will reform the religious beliefs of Muslims and make them true Muslims as per their belief and action. They will have unshaken faith and firm determination and will observe jihad in the Path of Allah for high goals.”

“Their method of teaching the Quran and their basic guidelines will be the same as those of Al-Hilal.

(23) Advice of Jihad

The term "Path of Allah" used in the third paragraph is the same term which is used specially for jihad and diverts a Muslim mind naturally to jihad.

(24) Missionaries of Hizbullah will Follow Al-Hilal Teachings

The last paragraph also indicated clearly to the ways of jihad and its objectives. Every person who is well-versed with the language of Al-Hilal and reads its files will be compelled to opine about the guidelines mentioned therein aim vividly at breeding enmity in the minds of the readers against the British Government. A team of people bound by oath (as mentioned in the second paragraph) to dedicate itself for Quranic teachings (as it was guided by Al-Hilal) is serious threat to the Government.

(25) Membership of Jamiat Hizbullah

The register of the organization is interesting because it contains 1700 names of people from across the country, while some of the names have such remarks: "Ready for every kind of sacrifice", "for the sake of religion" or "ready to sacrifice everything even life for the sake of religion".

The same remark is before the name of the person namely Abdur Razzaq from Anupura Dist. Lucknow (United Provinces) who moved from India to Egypt in 1912 and joined the notorious insurgents of pan-Islamism there. He tried to enrol into the Turkish Army just before the commencement of war with Turkey.

Later, he was suspected by the Egyptian police to be trying to influence the loyalty of Indian forces in Egypt. After the

commencement of war he was in Constantinople and wrote an objectionable article in Turkish newspaper 'Jahan-e-Islam' in February 1915 in which he mentioned himself as 'Member of Organization for Liberation of India'. Some months later, he returned to India.

(26) Jamiat Hizbullah was a Failure

Jamiat Hizbullah could not succeed as was expected partially because its founder failed in his planning due to banning of Al-Hilal, while beginning of the war also was a reason. Moreover, there appeared one more organization named 'Anjuman Khuddam-e-Ka'ba' which was stronger and of the same nature. This new organization also eclipsed Hizbullah, though Anjuman had nothing to do with the conspiracy.

(27) Abul Kalam Establishes Darul Irshad in Calcutta

Molvi Abul Kalam Azad, with Obaidullah's advice, established a madrasa named Darul Irshad in August 1915 in Calcutta at the pattern of Nizaratul Maarif Al-Quraniah. Abul Kalam Azad used to give lectures on the Quran in this institution.

One of those employed in this institution was Molvi Mazharuddin who translated an objectionable book '*al-Khawatir fi al-Islam*' (Hurdles in the way of Islam). When the translation completed Abul Kalam started publishing it in his newspaper Al-Balagh in March 1916.

Thus, the Government banned Abul Kalam to move about and consequently the publication of the newspaper came to a halt. The book tried successfully to instigate the sentiments of

Indian Muslims in the favour of the Turks, the enemies of Britain.

(28) Abul Kalam Teaches Jihad

Like Obaidullah, Abul Kalam also asserted in his classes that jihad was obligatory on true Muslims. The students prepared the notes of his lectures; we have captured six notes, out of which Darbhanga's student Noorul Huda's notes are more elaborated and detailed.

The Calcutta Police took the notes in 1915 and got it copied. Now, only this copy is available as Noorul Huda said that he destroyed the original notes due to fear.

Noorul Huda has elaborated the vague and ambiguous texts in his notes. This madrasa also like that of Delhi was established with an aim to produce preachers of jihad theory.

(29) Conspirators Tend to Act when Turkey Joined the War

Until the World War started, the activities of the conspirators were limited to preaching of jihad, but when Turkish Government joined the war as enemy of Britain the conspirators were ignited and swung to translate the objectives of the conspiracy into action.

Since the Balkan War[1] started, Maulana Mahmood Hasan thought of crossing the Northwest Frontier border and creating insurrections against Britain. And when the Turkey turned

[1] See the contradiction, in previous pages thay stated that Shaikhul Hind was influenced by Maulana Sindhi, but here they say that Shaikhul Hind had this planning since Balkan War.

enemy of Britain, Maulana Mahmood Hasan naturally thought that Frontier was the best place to upset Britain.

(30) Maulana Meets the Representative of Mujahideen

It was November or December when Maulana was first seen meeting with some people from frontiers. Two people looking like Kabulis came to him and stayed at his house when Obaidullah, Anees Ahmad, Aziz Gul and Hamdullah also were present there. Some months (probably two months) later, they came again accompanied with Molvi Fazl Rabbi. This time they had two meetings which were attended by Maulana, Hamdullah, Aziz Gul, Anees Ahmad and Zahoor Ahmad. They came thrice, this time besides Maulana Muhammad Miyan, Wali Muhammad Lahori, Aziz Gul, Khan Muhammad and probably Molvi Ahmad Chakwali and Muhammad Mubeen as well were present.

Indian Fanatics: They came from Mujahideen to seek advice from Maulana and other conspirators about the insurgencies already organized in Frontier areas against the British Government.

Among the most troublesome people from the Frontier tribes are those who are extremely orthodox and fanatic Wahabis and are called Mujahideen. They, as seems from their names, have dedicated their lives for jihad in the cause of Allah.

In this regard, Maulana visited Delhi and had meetings with Molvi Saifullah of Fatahpuri Mosque Delhi and Obaidullah.

(31) Maulana Directed the Molvis Over-border in June 1915

Maulana was not apparently satisfied with the developments in the autonomous areas; therefore four conspirators i.e. Saifur Rahman, Haji Turangzai[1], Fazl Rabbi and Fazl Mahmood were directed to go over- border to persuade the Frontier tribes for jihad and war against Britain. What these *molvis* did is a part of the detail of the case.

(32) India was Declared Darul Harb

Meanwhile, another incident took place in Punjab. As it was mentioned earlier that the conspirators in India charted one more action plan that India is regarded such a country from where true Muslims should migrate to any other country ruled by a Muslim. Therefore, Fifteen Muslim students from various colleges of Punjab (mostly graduates), with the intention of helping the Turks who were at that time at war with Britain, migrated secretly from British India in February 1915. They joined the Mujahideen with an intention to enter the Turkish army from Buner area and to offer their services of any kind. They were followed by some other students as well.

(33) Migrant Students Leave Punjab to Frontiers

Before leaving their home, they consulted Abdur Rahim of Lahore, Fazl Ilahi, Abu Muhammad Ahmad, Abul Kalam Azad[2] and Obaidullah. And, it is clear that their migration took place in order to accomplish the objectives of the conspiracy.

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[1] But, in the summary of the case it was stated that Molvi Saifur Rahman forced Haji Turangzai. See under title: Molvi Saifur Rahman's Mission to Autonomous Region

[2] This is not true. According to Abdul Bari's statement, Maulana Azad disliked the migration, then also they migrated against the advice of Maulana Azad. (see: 'Statement of Abdul Bari' in next pages)

Among the *muhajireen* (migrants), most important are those who are counted in this case as the conspirators. They are: Abdul Bari BA, Abdul Haq, Abdul Qadir, Abdul Majeed Khan (died), Abdur Rashid, Allah Nawaz Khan, Khushi Muhammad, Muhammad Abdullah BA and Muhammad Hasan BA.

Their activities after crossing the border shall be mentioned later.

(34) Maulana Mahmood Turns Migrant

As for influencing the people it was a significant decision that Maulana Mahmood Hasan migrates from India; since he was considered by many as the most respected and learned man of the Northern India. Assessing the value of religious justification and motivating factor for the movement as a result of this migration, Hakim Abdur Razzaq Ansari and other conspirators forced Maulana to declare his intention of migration from India.

They took measures to spread this decision among his followers from Surat to Rangoon. Molvi Muhammad Mubeen and Muhammad Miyan were assigned to propagate this decision and collect donations for the same.

(35) Maulana and his Team Leaves for Hejaz

Maulana's destination was uncertain in the beginning i.e. whether to go to Frontier or Hejaz. At last, he was decided to head for Hejaz. They began to collect funds and select companions of the journey.

Having reached Hejaz they had to lead the campaign of jihad against the British Government, to take help from the Turkish officials there and to go to Constantinople or Kabul if needed.

It was decided to either persuade the Turks to attack India or to help the Amir of Kabul in case he attacks India.

Molvi Muhammad Miyan, Molvi Murtuza, Matloobur Rahman, Molvi Aziz Gul, Haji Khan Muhammad and Syed Hadi Hasan were selected as companions in this journey.

(36) Activities of Hakim Abdur Razzaq and Noorul Hasan

Apart from Molvi Muhammad Mubeen, those who helped to prepare for the journey were Hakim Abdur Razzaq Ansari, Molvi Hamdullah and Syed Noorul Hasan.

As it was known, first Maulana was thinking to move to Frontiers, but he avoided it since it was easier for the officials to know about him and the Deoband madrasa also might have become suspected in their eyes.

Maulana was of the opinion that Medina was the best place to lead any conspiracy of Muslims.

He decided to go Medina against the advice of Abul Kalam Azad who wanted him to stay in India and force the government to take action against him so that people have feelings of condemnation and hatred against the government.

(37) Obaidullah's Departure from India

Having consulted[1] Molvi Abul Kalam Azad and Molvi Fazlul Hasan, Molvi Obaidullah decided to move to Kabul so that he can pressurize the Amir to break the agreements with the Britain. He was there at a mission to instigate the frontier tribes for attack and operate against the British government from a place which is safer comparatively.

After necessary arrangements and giving some instructions to Molvi Ahmad Chakwali of Deenpur, Obaidullah left for Afghanistan with Abdullah, Fatah Muhammad and Muhammad Ali in August 1915.

(38) Muhammad Ali BA and Shaikh Ibrahim MA Head for Kabul

Some months before leaving from India, Obaidullah sent Muhammad Ali BA Kasuri and Shaikh Ibrahim Sindhi MA of Karachi to Kabul to get teaching jobs there. So, they were employed as Principal and Professor respectively in Habibiah College of Kabul.

(39) Maulana Leaves for Hejaz

After a few weeks of Obaidullah's departure, Maulana Mahmood Hasan left for Bombay on 18 September 1915 accompanied by Murtuza, Muhammad Miyan, Aziz Gul, Matloobur Rahman, Khan Muhammad and others. Syed Hadi Hasan and Dr Shah Bakhsh of Hyderabad (Sindh) had already reached Jeddah by the last ship and they joined this party in Mecca.

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[1] Maybe he consulted them, but according to Maulana Sindhi's statement, he was ordered by Shaikhul Hind and did not personally like the migration.

During the journey, Murtuza, Matloobur Rahman, Muhammad Miyan and Aziz Gul talked each other about the objectives of the journey and to push them forward.

This party suspected that there are spies onboard to watch their activities, so some passengers were treated as spies after reaching ashore in Jeddah.

(40) Maulana in Mecca

Having reached Mecca, an extraordinary person joined Maulana’s party. He was Habibullah Ghazi of Kakori Dist Lucknow. He had been with the Turks during Balkan War. He left India again with an aim to join the Turkish army and fight the Britain. Though Habibullah joined this party as a servant but he was taken in confidence in regard with the conspiracy.

As they reached Mecca they started holding secret meetings in which the schemes of the party were discussed. But, Khan Muhammad could not join it as he fell ill after reaching Mecca and later died.

Syed Hadi Hasan also joined this party in Mecca and stayed with them. Dr Shah Bakhsh frequently visited the place to meet Maulana.

(41) Maulana Meets Ghalib Pasha in Mecca

41: Maulana was staying in Mecca with an objective to meet Ghalib Pasha, so the meeting took place with the help of two persons; Haider Hasan rosary-seller and Molvi Ahmad Miyan who was staying in Mecca by two years.

Maulana revealed the particulars of these meetings to the conspirators and got an edict from Pasha which was called 'Ghalib Nama' by the conspirators. The edict read that the edict-writer met Maulana and he relied upon him fully, so he asks all Muslims and specially the Turks to trust Maulana and help him.

(42) Advice of Ghalib Nama and Ghalib Pasha

Ghalib Pasha advised Maulana to return to India and strengthen his organization, and if he cannot do so then he should send some of his followers to India to continue the work there.

Maulana could not return himself, but he sent Matloobur Rahman to India. Ghalib Pasha asked Maulana to increase number of his party members, to ask them to maintain secrecy and pave ground for revolution simultaneously with the attack of Amir of Kabul on India, and when peace talks are held after the truce incite people for agitation and demanding for their rights.

(43) Maulana in Medina

Maulana moved from Mecca to Medina. Except Khan Muhammad who died, Ahmad Miyan who remained in Mecca and Matloobur Rahman who was sent back to India, all the conspirators accompanied him. In Medina he stayed with Molvi Hussain Ahmad Madani. Some days after their arrival, Maulana sent Molvi Murtuza and Molvi Muhammad Miyan back to India and handed over the abovementioned Ghalib Nama to the latter to show it to the people in India and then take it to Frontiers. Muhammad Miyan, accompanied by his brother Ahmad Miyan returned to India.

(44) Maulana Meets Anwar Pasha and Jamal Pasha

Some days after the departure of Muhammad Miyan and Murtuza, Maulana met Anwar Pasha and Jamal Pasha in Medina and got edicts from them.

A function, presided by Anwar Pasha and Jamal Pasha was organized in Masjid-e-Nabwi to pray for the victory of the Turkish army in which Molvi Hussain Ahmad delivered sermon inspiring for jihad.

(45) Maulana Meets Ghalib Pasha in Taif and Sends the Edicts to India

Maulana went to Mecca from Medina and from there he headed towards Taif where he met Ghalib Pasha again and received some more edicts. Maulana submitted these edicts to Syed Hadi Hasan and Dr Shah Bakhsh to take them to India. Maulana handed over the documents to them. He sent the documents as well which he collected about Sharif Mecca which suggested that Sharif was illegally occupying power and was worthy of living in those holy places.

The edicts were to be delivered to Syed Noorul Hasan and the other documents were to be submitted to Molvi Abul Kalam Azad. Hadi Hasan informed Maulana through one of his trusted haji from Bombay that the documents reached Bombay safely.

Shah Bakhsh was not stopped in Bombay and after some days he arranged to meet Shaikh Abdur Rahim Sindhi and perhaps handed over the documents to him since when Shah Bakhsh was arrested on 12 September he had no such papers.

(46) Muhammad Miyan Returns to India

In order to maintain the continuity of the events to possible extent, it is better to describe the fate of those who brought Ghalib Nama to India.

Note: Muhammad Miyan, in his Silken Letter dated 6 July 1916 to Maulana Mahmood Hasan, mentioned his activities from disembarking at Bombay till writing the letter and the activities of the conspirators he met till that time. The letter is worth reading.

In footnotes, the pages and lines of the letter have been referred.

Having reached Bombay they managed to save the Ghalib Nama from the custom officers since it was kept inside a mirror[1]. During the voyage and in Rander as well, Molvi Murtuza told Muhammad Miyan that he had not agreed to the schemes of the conspirators and he had been against many activities.

(47) Murtuza and Muhammad Miyan Travel to Rander

In Bombay, Murtuza, Muhammad Miyan and Ahmad Miyan were received by Molvi Zahoor Muhammad and Molvi Hussain Ahmad of Rander. The latter took them to Rander. The addresses were found out, but no donation was collected. It was planned to appoint Mubeen, who was a calligrapher to collect donations in Rander.

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[1] It was not kept inside mirror, but was placed between bottom boards of a box. (Naqsh-e-Hayat)

(48) Murtuza and Muhammad Miyan Meet Qazi Mohiuddin in Bhopal

From Rander, Muhammad Miyan and Murtuza moved to Bhopal where they met Molvi Mohiuddin Qazi of Bhopal. He enquired about the details of events took place after Matloobur Rahman's return from Hejaz and said that the latter had apprised him of whatever he knew.

Murtuza was not present when Muhammad Miyan had meetings with Qazi. Later, Molvi Murtuza was offered to accept the post of Qazi of Bhopal since Mohiuddin was going on leave of one year.

From Bhopal, Muhammad Miyan headed to North India and met other active members of the conspiracy Hamdullah and Muhammad Mubeen. They had secret meetings which were attended by Zahoor as well.

(49) Movement in India in Maulana's Absence

It is noteworthy that before leaving Deoband Maulana gave instructions to continue the work in India. Molvi Hamdullah was appointed as his agent and contact person between conspiracy members in Arab, India and Northwest Frontier.

In order to pursue the instructions, Hamdullah, Zahoor Muhammad and Muhammad Mubeen used to meet occasionally to systemize the work going on in India.

(50) Activities of Hamdullah as Treasurer, Distributor of Posts and Manager

Hamdullah used to correspond the conspirators of Frontier and managed the amount received in treasury. Maulana had already asked him to provide money from the fund to the family members of the conspirators who were going with him and to disburse money to the molvis in Frontier.

So, Hamdullah used to give money to Muhammad Hanif who was son in law of Maulana and was asked to look after the family. He used to give money to the family of Matloobur Rahman. Moreover, he used to give financial support to Molvi Saifur Rahman, Molvi Fazl Rabbi and Haji Turangzai. Zahoor Muhammad used to collect money and give 20 rupees monthly to the family of Muhammad Miyan.

(51) Hakim Abdur Razzaq Looks After the Family of Maulana

Hakim Abdur Razzaq used to patronize the family of Maulana and provide the several expenses apart from giving 2600 rupees for expansion of the house. He sent 1400 rupees through Molvi Muhammad Masood to Maulana in Mecca. Qazi Mohiuddin also gave 100 rupees.

Before leaving Deoband, Molvi Ahmad of Rampur Maniharan also gifted Maulana with 300 rupees to spend for any cause he wanted. Maulana asked him to hand over this money to Molvi Hamdullah after his departure. Later, when Molvi Hamdullah was in need of money he demanded Molvi Ahmad to pay the money, but the latter feared lest he should be involved in the conspiracy, so he declined the same.

(52) Muhammad Miyan Meets Fazlul Hasan and Abul Kalam Azad

Muhammad Miyan saw Molvi Fazlul Hasan (Hasrat Mohani) in Aligarh at least twice and then went Calcutta to meet Molvi Abul Kalam Azad when the latter was preparing to go to Ranchi as he was ordered to be detained in Ranchi.

Muhammad Miyan was heading towards Frontier; he was with Zahoor and Mubeen at Saharanpur station when he heard that Fazlul Hasan was arrested in Aligarh. Thus he knew that they became unable to continue the work. (Muhammad Miyan wrote in the Silk Letter: “I met Hasrat and Azad; both became useless.”)

(53) Muhammad Miyan Travels with Ghalib Nama

Molvi Muhammad Miyan, in his way to frontier, met Molvi Ahmad Chakwali in Lahore. He stayed with him for few hours with a hope to see Molvi Ahmad Ali about whom he knew that he had gone to Khanpur.

Afterwards, he crossed the border in the last week of April 1916 and according to his statement he showed the Ghalib Nama to the tribes.

(54) Punjabi Muhajir Party

Now when our scene of attraction has shifted to frontier it is better to mention the details of the activities of the conspirators till the arrival of Muhammad Miyan in Kabul.

The party of Punjabi Muhajireen (migrants) which left India in February 1915 was guided by Molvi Fazl Ilahi to frontier. The latter helped Khushi Muhammad also who was with the party but lagged behind.

Before leaving India, all of them changed their names. They crossed the border and stayed with Mujahideen in Asmast[1]. A British tehsildar Ajab Khan visited Darband when they were in Asmast and met with Abdul Bari and Shujaullah as representatives of the students. He promised them to be granted amnesty and insisted them to return to India, but they declined to do so.

Meanwhile, Molvi Abdur Rahim of Chinian Wali mosque in Lahore joined them. Then, one more person Kala Singh, a Sikh who left India and was wanted in Lahore Conspiracy Case, also joined their party. When the Punjabi migrants were staying in Asmast they knew many things about the activities of Mujahideen. From there they moved to Kabul where they were taken into custody.

(55) Insurrection was Spread in Tribes

Meanwhile, in 1915 Haji Sahib Turangzai, Molvi Fazl Rabbi, Fazl Mahmood, Abdul Aziz, and Saifur Rahman were very active in cross border areas. They were sent by Maulana to spread insurrection. As a result, many tribes took part in the war against Britain.

Before leaving India, Maulana directed Molvi Aziz Gul with messages and money to the molvis. Again he sent Molvi Ahmad Chakwali for this purpose when he was leaving for Hejaz.

Just before Maulana's departure from India he met an emissary of Mujahideen who was going to his country with

[1] In Pashtu language, Smas means 'Cave', the place is called Asmast since there are many a caves. (Statement of Abdul Haq)

seven thousand rupees for Mujahideen, he brought a letter from Abul Kalam to Maulana.

The molvis and Mujahideen had contacts with Hamdullah and Abul Kalam Azad. The Mujahideen were supplied money occasionally from Abul Kalam and other sources.

(56) Sadruddin among Mujahideen

In relation to the war going on in Frontier, Abul Kalam Azad got Abdul Karim Birlasi alias Sadruddin (a physician) involved in the conspiracy in September 1915. He sent him to Mujahideen for medical relief (treatment of the injured). For some period, he discharged the duties entrusted to him but later he joined the other conspirators in Kabul. He returned to India in June or July 1916.

In October 1915, Molvi Abdur Rahim of Lahore visited Kabul from where he brought money and arms for Mujahideen from Sardar Nasrullah Khan.

(57) Delegation of the Enemy in Kabul

A delegation of the enemies from Western Europe arrived Afghanistan in 1915 which comprised of Kunwar Mahindra Pratap of Bindraban (UP) and Molvi Barkatullah of Bhopal. They had letters from Kaiser of Germany and Sultan of Turkey with an aim to urge the Amir to abandon neutrality.

Muhammad Miyan and Obaidullah have outlined the detail of the activities of the delegation. Kunwar Mahindra Pratap wrote a letter to the editor of Sirajul Akhbar which was published in the newspaper in July 1916.

(58) Schemes of the Conspirators in Kabul

In August 1915 after Obaidullah's arrival in Kabul, the several conspirators in Kabul started working mutually for a joint target.

(59) Obaidullah Meets Muhammad Ali Principal Habibiah College with Muhammad Ali Sindhi

The leader of Punjabi migrant students Abdul Majeed Khan died in Kabul. Abdul Bari was appointed his successor. Obaidullah revealed the targets he had in his mind associated with his departure from India and he disclosed the objectives of the conspiracy. The secret meetings were held in Civil Hospital of Kabul that were attended by Abdul Bari, Molvi Abdur Rahim, Molvi Obaidullah, Molvi Barkatullah, Kunwar Mahindra Pratap and other members of the enemy's mission.

(59) Obaidullah Dispatches Letters to India

In February 1916, Obaidullah and Mahindra Pratap dispatched Molvi Abdullah Sindhi and Fatah Muhammad Sindhi with money, letters and messages to India which were to be delivered through Shaikh Abdur Rahim Sindhi and Ahmad Ali of Delhi.

These documents contained letters to Shaikh Abdur Rahim Sindhi, Ahmad Ali and Fazlul Hasan which asked them to visit Kabul. One letter was addressed to a friend of Mahindra Pratap in Bindraban while another letter was meant for Hamdullah in which he was designated a successor of Maulana Mahmood Hasan.

Another letter about some photographs was addressed to Molvi Ahmad Chakwali while one more letter was written in Persian from Molvi Barkatullah to Abul Kalam Azad, Fazlul Hasan and Dr Ansari in which he expressed his experiences and goals.

There were letters to some other people who were not included in the list of the conspirators.

There were four copies of the fatwa of jihad issued by Shaikhul Islam which were to be given to Hamdullah, Fazlul Hasan and Abul Kalam Azad.

There were photographs of Shaikh Ibrahim MA and Muhammad Ali BA; Molvi Ahmad Chakwali had to get copies of them to carry certification on back from Molvi Zafar Ali Khan and Dr Ansari for Anwar Pasha that these people are trustworthy.

(60) Activities of Ahmad Ali in India

Abdullah handed over the letters to Shaikh Abdur Rahim and Ahmad Ali which were to be delivered through them. Abdullah apprised Ahmad Ali of the events taking place in Kabul.

We are not certain whether the letters handed over to Shaikh Abdur Rahim were delivered to the addressees or not.

The letters handed over to Ahmad Ali were delivered. Ahmad Ali delivered the letter and photographs to Molvi Ahmad in Lahore and took the photographs back after few days, but these photographs had no certification on their back.

(61) Documents Delivered to Fazlul Hasan

Ahmad Ali delivered to Fazlul Hasan two letters addressed to him, a copy of the fatwa and a letter addressed to Molvi Abdul Bari of Lucknow to whom Fazlul Hasan was going for a short trip.

Fazlul Hasan expressed his view to visit Kabul. Molvi Habibur Rahman of Bhikampur Dist. Aligarh saw the letter of Barkatullah and photograph of the fatwa with Fazlul Hasan on 13 March 1916. Fazlul Hasan informed him of his intention to visit Kabul.

(62) Fatwa and Message Delivered to Abul Kalam

Ahmad Ali dispatched the photograph of the fatwa through Mohiuddin Kasuri to Abul Kalam Azad with a message that he should set out for Kabul.

In reply some days later, Ahmad Ali received a message from Abul Kalam through Mohiuddin that he was ready to go to Kabul. So, Ahmad Ali visited Lahore and Khanpur, and decided after consulting Molvi Ahmad and others that Shaikh Abdur Rahim Sindhi would arrange Abul Kalam’s journey to Kabul.

(63) Conspirators Took Part in Frontier Wars

In early 1916, Molvi Abdur Rahim who had returned Kabul took arms and money and headed to frontier tribes. Having fought the war against Britain in which Kala Singh also took part, he returned to Kabul with Kala Singh in June 1916. This war was fought by Mujahideen of Buner, Sawat and

Mohmand tribes. Haji Turangzai was the head of the Mohmand tribes.

(64) Junood-e-Rabbaniyah and Provisional Indian Government

These months, Obaidullah and Mahindra Pratap chalked out a scheme for liberating India with the help of other conspirators in Kabul. This scheme was called ‘Junood-e-Rabbaniyah’ (also called ‘Muslim Salvation Army’). Nearly, all the conspirators were designated posts in this army and a Provisional Indian Government was founded.

These schemes were mentioned with full detail in the Silk Letter of Obaidullah to Hadhrat Maulana, and Muhammad Miyan also referred to the same in his letter. The Provisional Government was authorized to have communications with the foreign powers; therefore missions were organized. Muhammad Miyan asserted significantly (in his letter) how the students took part in this important task.

(65) Mission to Russian Turkistan

In April 1916, Obaidullah, Mahindra Pratap, Barkatullah, Sardar Nasrullah Khan and Haji Abdur Razzaq gave instructions to Khushi Muhammad and Dr Mathura Singh who were recently given death sentence in Lahore Conspiracy Case. They provided them with money and documents and directed them to Russian officers of Russian Turkistan in Tashkent and Samarqand. The two persons embarked upon their mission and returned safely. The Russian Government informed Britain about the delegation and handed over all the documents, probably these documents are now preserved with the Indian Government.

(66) Mission to Turkey and Germany

In May 1916, Molvi Obaidullah selected Abdul Bari and Shujaullah for sending with a mission to Constantinople and Berlin. They were given money and documents in the presence of Obaidullah, Barkatullah and Mahindra Pratap. They marched to their destination but were caught by the Russians in Iran and later were deported to India.

Meantime, Molvi Fazl Mahmood, Fazl Rabbi, Abdul Aziz and Saifur Rahman visited Kabul occasionally and stayed with Obaidullah. They used to have meetings at his residence.

(67) Scheme of Rebellious Literature from Autonomous Areas

In July 1916, Molvi Abdur Rahim set out for autonomous areas with Muhammad Hussain, Abdur Rashid, Shah Nawaz, Muhammad Ali Sindhi and a Muhajir so that they can set up a press to publish rebellious literature. He was helped by Shaikh Ibrahim and Muhammad Ali BA who were dismissed by Prince Inayatullah Khan from Habibiah College. They were staunch opponents of Britain and supported the scheme of the assassination.

(68) Letters to Tribes to Wage War against Britain

Molvi Abdur Rahim took with him 4-5 thousand bullets for the tribes and letters for all the mullahs and khans of the area in which they were persuaded to get united and fight jointly against Britain.

Molvi Fazl Mahmood was the second member of the party who delivered one of these letters to Haji Turangzai.

(69) Muhammad Ali and Abdul Haq Sent to India with Letters

At the same time Molvi Obaidullah directed his two messengers (Muhammad Ali and Shaikh Abdul Haq) with the team of Molvi Abdur Rahim, to India with letters. These messengers departed Abdur Rahim's team in Chamarqand with Fazl Mahmood as its head. They reached Peshawar and stayed with Muhammad Aslam Attaar. They conveyed the message to him and marched towards Punjab the next day.

Muhammad Ali went to Lahore to see Molvi Ahmad Chakwali and there he met Ahmad Ali whom he joined the next day in Delhi. Muhammad Ali had a letter for a person from Bindraban's school who was financially helped by Kunwar Mahindra Pratap. The letter asked him to arrange money for the latter.

(70) Muhammad Ali Returned with Gold for Mahindra Pratap

Muhammad Ali arrived Bindraban and returned with three pieces of gold worth 1000 rupees for Mahindra Pratap and dinars worth 200 rupees for his expenses. Before returning, Muhammad Ali met Hamdullah in Panipat so that he can have some news about the family of Muhammad Miyan.

Before leaving India, Muhammad Ali wrote a letter to Molvi Ahmad Chakwali in Lahore.

(71) Abdul Haq and Silk Letters

But, Abdul Haq who was entrusted with more significant task faced different conditions. He had three important letters written on silken clothes which were to be delivered to Shaikh Abdur Rahim Sindhi. He had some more letters given by Shaikh Ibrahim to deliver in Sindh. Abdul Haq gave the less important letters to Molvi Abdullah, but kept the other letters with him. Thereafter, Abdul Haq went to see his patron Khan Bahadur Rab Nawaz Khan, the father of Shah Nawaz and Allah Nawaz. Abdul Haq was so impressed by him that he got ready to show him the three letters. Khan took the letters in his possession and within no time presented Abdul Haq with the letters before the Commissioner of Multan division.

The letters were signed and written by Molvi Obaidullah and Molvi Muhammad Miyan to their General Maulana Mahmood Hasan, the letters were to be delivered by Shaikh Abdur Rahim Sindhi to Maulana in Medina.

(72) Indian Officials were Informed

Far before these letters were captured, the Indian officials were aware of Obaidullah's activities of revolutionary nature and migration of Maulana Mahmood Hasan from India to operate from Hejaz and preach rebellion and insurgence against the British Government. In fact in September 1915 when Maulana was onboard for Arab efforts were made to capture him, but his ship had left the port of Aden when the instructions reached there.

(73) Abdul Haq Confesses Every Thing

The details outlined in Silken Letters match perfectly with the information available to CID Director. Later, Abdul Haq was

persuaded to narrate his relation with the conspiracy and whatever he knew about it.

(74) Confession of Ahmad Ali, Abu Muhammad Ahmad and Abdullah

Meanwhile, search was made at some places under Defence of India Act and arrests were carried out. The detainees were questioned, out of them Molvi Ahmad Ali, Abdullah and Abu Muhammad Ahmad alias Ahmad Chakwali confessed straightaway before police and gave statements which shed light on their involvement and revealed more details about the conspiracy.

(75) Conspirators and Witnesses are Questioned in UP

Since the conspiracy was hatched in Deoband, therefore the UP CID was responsible of investigation, so a number of conspirators and witnesses were interrogated in United Provinces and their statements were recorded. Among the conspirators, the statements of Molvi Murtuza, Hadi Hasan, Muhammad Mubeen and Masood are very important, while the statements of Mazharuddin and Muhammad Jaleel among the witnesses are worthy of attention.

Some other statements of our interest: From UP the statements of Matloobur Rahman, Muhammad Saif, Qazi Mohiuddin, Zahoor Muhammad, Anees Ahmad and Muhammad Sahool, while the statements of Hamdullah, Abdul Bari and Shujaullah from Punjab.

The searches returned with no useful result about the case. In April[1] 1916, Fazlul Hasan was raided for search from where some letters were discovered which supported the view that he wanted to join the conspirators.

(76) Maulana and his Party is Expelled from Hejaz and Detained by the British Officials

Maulana and his party in Hejaz did not believe that Sharif of Mecca will revolt against the Turks, but due to revolt of Sharif their schemes ended in fiasco. They became hapless when Sharif of Mecca arrested Hadhrat Maulana, Molvi Hussain Ahmad Madani, Molvi Aziz Gul, Abdul Wahid and two other people on grounds of plotting against his government.

(77) Revolutionary Propaganda through Printed Materials

Though only some books and documents will be mentioned in this regard but it is better to describe the important matters related to preparations of conspirators for paving the way of revolution in India and creating disturbances in frontier areas through instigative literature:

(1) **Talim-e-Quran and Kaleed-e-Quran**: In these two Urdu books of Anees Ahmad, the Indian Muslims

[1] These statements were recorded when the movement was already finished one month ago and Sharif was playing at the tunes of the English and had arrested Hazrat Shaikhul Hind. When the movement was no more, these statements were a tale of past events which can be narrated fully as well, but no one narrated entire story. Yes, the police succeeded in making them state such words which served its ends. And, by putting these statements in order the police compiled a complete story. The police, after all its trickery could not collect materials necessary for such a big conspiracy case. Therefore, the accused were not prosecuted formally, they were released after detention for sometime under some ordinances and orders.

have been clearly dictated that jihad is obligatory on them as it was obligatory on the followers of the Prophet (peace be upon him) in his early age.

(2) **Al-Khawatir fi al-Islam:** There is nothing hidden, when Turkey was at war with Britain, what urged Abul Kalam Azad to plan publication of the translation of '*Al-Khawatir fi al-Islam*'. He started publishing this material which was bound to instigate the feelings of Muslims against the non-Muslims generally and against Britain particularly, and to breed feelings of sympathy towards the enemies of Great Britain, the Turks.

(3) **Al-Hilal:** Molvi Abul Kalam Azad used his newspaper Al-Hilal for preaching his revolutionary teachings about jihad, and when under the Police Act Al-Hilal was closed down by the government he introduced another newspaper Al-Balagh from Calcutta for the same objectives. The Appendix Z contains some extracts from Al-Hilal and some notes about the newspaper.

(4) **Fatwa of Shaikhul Islam:** Fatwa of jihad from Shaikhul Islam, in which jihad was declared obligatory and its copies were brought in India by Abdullah from Kabul.

(5) **Fatwas of Jihad from Molvi Ismail Dehlawi:** Before leaving India, Maulana obtained the collection of fatwas of jihad from Tonk State which were issued by Maulana Muhammad Ismail Shaheed Dehlawi and asked Molvi Mubeen to receive these copies from

Noorul Hasan and take them with him, since it was risky for Maulana to take them with him.

A new edition of the collection has been published in Punjab after removing the objectionable parts.

(6) **Fatwa of Shah Abdul Aziz:** When Maulana was in Medina he assigned Syed Hadi Hasan to obtain and get copies of the fatwa of Shah Abdul Aziz Dehlawi Muhaddith (Brother[1] of Maulana Muhammad Ismail) which declared India as Darul Harb (country ruled by enemy).

(7) **Ghalib Nama:** Maulana got an edict from Ghalib Pasha in three languages. This edict is called 'Ghalib Nama'. It was sent by Maulana Muhammad Miyan to India and Frontier.

(8) **Edicts of Anwar Pasha, Jamal Pasha and Ghalib Pasha:** Maulana got edicts in Medina from Anwar Pasha and Jamal Pasha as well, and sent them to India with Haji Shah Bakhsh and Hadi Hasan to deliver to Noorul Hasan.

(9) Moreover, Maulana got some other documents in Hejaz and sent them to India with Haji Shah Bakhsh in which the Indian Muslims were explained that Sharif Mecca has illegally snatched the power and he must be removed from his post.

(78) Investigation is still Incomplete

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[1] Not brother but son of brother (nephew), he was son of Shah Abdul Ghani who was brother of Hazrat Shah Abdul Aziz.

Till now the case has not been filed under panel laws. The investigations in this connection are still incomplete. There are some more points left which are to be testified more by the witnesses.

(79) Available Witnesses

Presently, the case is based upon the following:

(1) Signed letters of two big conspirators in which they have written in detail what they did in India and frontier and what they are planning to do in future.

(2) Statements of seven conspirators which amount confession. They are Abdul Haq, Murtuza, Mubeen, Ahmad Ali, Abdullah, Hadi Hasan and Masood. They will be made official witnesses[1].

(3) Statements of several witnesses

(4) Some documentary testimonies

(5) Some stated events of the conspiracy which are confirmed by the available records of CID and Police.

All important inspections of the case match the testimonies. And, the statements given by the conspirators or reliable witnesses were recorded carefully without any pressure; they can be perfectly accepted as factual, true and un-dictated statements.

(80) Statements[2] of Witnesses about Different Phases

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[1] It was sheer optimism of the officials. They never gave witness in favour of the government against the accused.

[2] There is no need to refute the statements attributed to the witnesses, but it is clear that they never told these things in order to reveal the secret but they gave some replies while questioning and the police extracted these

The statements of confessional culprits contain events of different phases. Murtuza has mentioned the relation between Maulana and Obaidullah, between Obaidullah and Deoband and the occasional activities of Maulana's party at the time of departure from India.

Hadi Hasan has mentioned the incidents took place in Mecca and Medina after Murtuza returned.

Masood had described the events of meetings with Maulana in Mecca in 1916, and incidents that occurred in Maulana's house before and after Maulana's migration.

Mubeen has mentioned the discussions of conspirators just before departure of Maulana, detail of collecting donations by him for this mission and the correspondence with Maulana Abul Kalam Azad that took place through him. Moreover, he gave details regarding the activities of conspirators after Maulana's departure.

Ahmad Ali has shed light on history of Nizaratul Maarif Al-Quraniah, details of books and activities of Obaidullah and particulars of messages and letters from frontier conspirators.

Abdul Haq has talked about the details related to the migration of the Punjabi Muhajir party, communication between frontier conspirators with Mujahideen and frontier tribes and their activities in Kabul.

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meanings. Obviously they were not law experts who can utter balanced and cautious words unusable for the police.

While Abdullah Sindhi has given details of Obaidullah's migration to Kabul, detail of events occurring in Kabul and accounts of his returning to India with letters of Obaidullah.

(81) Religious Aspect of the Case

The application of the of indictment is based on the fallacy which is backed by declarations of present and past Indian Muslim scholars that Muslims are not asked by their religion to keep enmity with Britain.

When Sir William Hunter publicized this view that Muslims are religiously bound to be enemy of Britain, it was rejected outright by the Indian Muslims without delay. The relation of Muslims with non-Muslims is specified particularly on the basis whether the non-Muslim country or state is Darul Islam or Darul Harb. Mr Justice Abdur Rahim in his book *'Musalmanon ke Usool-e-Qanoon Sazi'* (on page 397) has proved with authentic and undeniable sources that India should be considered only Darul Islam.

Perhaps, in this regard the most valuable reference is the fatwa[1] issued in 1898 by late Maulana Rashid Ahmad Gangohi. This fatwa bears the signature of Maulana Mahmood Hasan beside other Ulama. The fatwa proclaims that Muslims are religiously bound to stay loyal to the British Government although it is at war with Sultan of Turkey.

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[1] It is surprising that the entire Jama'at of Hadhrat Gangohi is unaware of such a fatwa and the CID got it, while it is more surprising that Maulana Mahmood Hasan, who according to CID signed the fatwa, did not remember such a fatwa. And, the CID gave no information about Al-Basheer in which this fatwa was published i.e. from where it publishes and on which date the fatwa was published. (We have analysed this in detail in the preface)

This fatwa was published in Al-Basheer few days before Turkey joined the ongoing war. Based on the fatwa and until the government does not turn the country from Darul Islam to Darul Harb by intervening in religious freedom of Indian Muslims, the indictment can say that let alone jihad and instigation for jihad is obligatory, rather it is unlawful and in fact *haram.* If anyone encourages such feeling he is committing such a crime against the government for which he cannot excuse to be religiously bound.

The actions of any non-Muslim government that allows its Muslim population to deny discharging their obligation of loyalty are: encroachment in their property, enslaving their children or allowing others to do so and other similar tyrannical measures, but announcement of discharging the responsibility of loyalty can only be made from authorized religious and official personality.

Undoubtedly, some people have made such declarations that India was a Darul Harb, but those who made proclamations they confessed to be rebellious, and no responsible Indian Muslim will presently support such proclamations.

Maulana Khalil Ahmad is also among those who signed the fatwa of Maulana Rashid Ahmad Gangohi. He was asked his opinion in this regard which is very precious, but its value is affected somehow as he is also known to have migrated in August 1915 from India. His followers and students call him *Muhajir* (migrant) when they send him rupees.

However, it is fact that in 1913 Maulana Khalil Ahmad issued a fatwa that migration from India is not necessary (right and proper). This fatwa was published in ‘Wakeel’ from Amritsar on 14 June 1913.

(82) Proposals of Action against the Conspirators

The indictment includes 59 conspirators. Two of them (7 and 11) have died; seven of them (4, 8, 17, 30, 48, 50 and 51) have become official witnesses while 25 are absconding.

Since there are records against the absconding members therefore under the Act 512 of panel laws these witnesses will be presented against them (except 19 and 56).

The indictment proposes to take action against the remaining members: 2, 3, 5, 6, 9, 13, 15, 16, 18, 20, 21, 24, 31, 32, 39, 40, 52, 55, 57 and 50.

(83) Notes on the Cases against the Conspirators

There are notes on the case against the conspirators so that the state officials know surely what is the nature of the evidences against the people whom they have to deal with. The notes have been prepared in such a way that they represent the case individually against every person. These notes are not only for the 59 conspirators but for other 13 people who are although connected with the case but they are not so involved that they are counted among the conspirators. The collection of these notes has been put in alphabetic order and the index also has been prepared. It is included in this report as appendix (part 3).

> ***Comment****: The Indictment is over. This is an authentic source for a historian. The statements of the witnesses are not being published. They cannot be considered as true evidence since they have been suppressed while recording. Therefore, they*

contradict each other. We are giving only some extracts from the statements of Abdul Bari and Shujaullah; they shed some light which may be valuable for a historian.

Statement of Abdul Bari BA

Son of Molvi Ghulam Jilani, caste Raeen, Mohalla Qazi, Jalandhar

I am bachelor. My father is retired judge and owns lands in district Lyallpur. I have one brother Molvi Ghulam Bari who is pleader in Lyallpur.

I passed examination of Intermediate examination in 1910 from Lyallpur Govt High School and the same year got admission in Govt College. I completed my graduation in 1912 and the same year joined MA classes. I used to live in Trainer Boarding House adjacent to the college.

Why the Students Migrated from India

The recent European war began in August 1914. Some months later, Turkey joined the war with Germany. This created much enthusiasm in Muslims even the students across India.

We discussed the conditions of the war and exchanged our ideas. Once the Graphic newspaper published a cartoon of Shaikhul Islam in which he was issuing fatwa of jihad. The cartoon made fun of the *kalimah* saying:

“Allahu Akbar, Kaiser Rasoolullah”
(Allah is great and Kaiser is the Messenger of Allah).
India, Egypt and Afghanistan reject this fatwa.

The newspaper Graphic was one of the newspapers bought by the Govt College Library. This caused intense fury and anger among the Muslim students and I also shared the same feeling which rose against the English newspaper for its open abasement and blasphemy of Islam. The fanatic religious students like Abdul Majeed Khan, Shaikh Abdullah etc even

lost their mental balance and started uttering nonsense in reaction. This affirmed the thinking of the students that Shaikhul Islam has indeed issued fatwa of worldwide jihad. Abdul Majeed specially was one of the students who impressed the students to migrate from such a country where Islam is so openly degraded. The students had meetings in this effect which specially were held at the room of Allah Nawaz Khan.

Though I was not much religious, but I also was impressed. Finally the students decided to reach Turkey and join jihad. But, for quite some days we could not decide how to leave India.

One evening when I was playing tennis, Abdul Majeed Khan and Allah Nawaz told me that they found the way out, but they did not tell me the details. One or two days later, I happened to go to the room of Allah Nawaz in the evening. I found Abdul Majeed already present there. They asked me to take oath by Quran to leave India with them. When I enquired them about the details they said that we shall soon set out to Afghanistan and if the conditions allowed we shall move forward to Turkey.

When I posed questions regarding the ways to go out of India and methods to be adopted in this regard, they replied that these matters shall be decided later.

I was asked whether I can contribute money. I informed them that I had only about 200 rupees which were given by my father to take the examination of MA. They asked me to come with the money, and so I did.

I asked how many people shall we be, I was told that it would be known later.

Some days later Allah Nawaz was missing. Few days later, he came back with his brother Shah Nawaz who was to accompany our team.

To the end of January 1815, Allah Nawaz, Abdul Majeed and Shaikh Abdullah purchased necessary articles like blanket, lantern and slippers etc for the journey. Meanwhile I saw a guest in Allah Nawaz's room who was called Shaikh Abdul Haq. I was informed that this person also will be in our company. Before leaving Lahore, Allah Nawaz, Abdul Majeed and I went to stroll along the banks of river Ravi. There I was told that the arrangements of departure are complete, we shall leave Lahore on February 5 and move to frontier area through Haripur.

Departure of Students from Lahore

So, these students set out in groups on 5 February 1915 by different trains. Allah Nawaz and I boarded the train at noon. The next morning we were in Haripur.

We were received by an old person named Alimuddin; he was an agent of Mujahideen. He took us to a bungalow situated in the campus of Haripur Railway Station. There lived a railway employee Muhammad Ilahi. Muhammad Ilahi guided us to a room and arranged tea for us.

Here I met a person in his middle age named Fazl Ilahi; he was brother of Muhammad Ilahi who spreads railway track. I came to know that this person came from Wazirabad with one of our groups. We spent the day in Haripur, I passed most of

the time sleeping since I could not had rest in the last two nights before departure from Lahore, because I participated a drama of the college the same night. Therefore, I am unable to tell anything about what discussions took place in our party.

The students who joined us in Haripur they later adopted nicknames, the detail of which is as follows:

(1) I adopted the nickname as: Hussain Ahmad
(2) Shaikh Abdul Qadir, MA Student of Govt College Lahore: Ismail
(3) Zafar Hasan, Student of 4th year in Govt College Lahore: not remembered
(4) Abdur Rashid, Student of 4th year in Govt College Lahore: Yusuf
(5) Abdullah, Student of BA in Govt College Lahore: Sadiq
(6) Abdul Majeed Khan, Student of BA in Govt College Lahore: Ibrahim
(7) Allah Nawaz Khan, Student of BA in Govt College Lahore: Muhammad Umar
(8) Muhammad Hasan, Student of 4th year in Islamia College Lahore: Yaqoob
(9) Shaikh Khushi Muhammad, 2nd year Student in Medical College Lahore: Muhammad Ali
(10) Shujaullah, Student of 2nd year in Medical College Lahore: Muhammad Yunus
(11) Abdul Hameed, Student of 2nd year in Medical College Lahore: Yahya
(12) Rahmatullah, 2nd year Student of Medical College Lahore: Zacharia

(13) Shah Nawaz Khan brother of Allah Nawaz: Muhammad
(14) Shaikh Abdul Haq: Ilyas

We left Haripur in the evening. Alimuddin was our guide. We left back our luggage in the railway bungalow. Alimuddin handed over our luggage to one of his friends whose name I could not know. Alimuddin told us that our luggage would reach to us in Asmast. His figure was as follows: wheatish colour, 30 year old, medium stature, trimmed beard, seemingly inhabitant of any village from Dist. Hazarah.

It rained all the way. The next day when we reached Darband before noon we came to know that Khushi Muhammad is missing. First, we stayed in a mosque where Alimuddin brought some food for us. Since the rain was continuously pouring and the roof of the mosque was dripping so he took us to a nearby empty house where many a villagers came to see us. Here Alimuddin introduced Mufti Ismail, an employee of Nawab of Amb, to us and said the he was a relative of Amirul Mujahideen (Head of Mujahideen). The Mufti provided us with ration. We informed him of our intention and he expressed sympathy for us.

The next day we crossed the river by a boat provided by Mufti Ismail. However, we reached Asmast the next day. The Mufti accompanied us to some distance and then went back.

Arrival in Asmast

Having reached Asmast we were kept in a house of mud. Amirul Mujahideen Molvi Abdur Karim was critically ill. We were introduced to him after one or two days of our arrival. He was too ill to speak much. He said in broken sentences that

his days are numbered, but he sees in dreams the day has approached which they awaited throughout their life. The next day he passed away and his nephew Molvi Nematullah was appointed as his successor.

One or two days later, Khushi Muhammad joined us in Asmast. He told that he was very tired and could not accompany us in the darkness of the night, so he slept and remained behind, and later returned to Haripur where he met Muhammad Ilahi who arranged his journey to Asmast.

The Mujahideen settlement consists of five hundred people. Some of them are armed with breechloader and modern matchlock rifles. They sometime used to do military exercise, but they have no military importance as they have no artillery. We were told that they had their extra arms and ammunitions somewhere over-border.

We requested the Amir to help us in our journey, but he replied that the way to Kabul was closed due to snowfall; therefore we have to wait till one and half a month. We used to spend our time idly sitting in the room or used to practice rifle. Meanwhile, I came to know by Abdul Majeed that Molvi Abdur Rahim of Chinian Wali Mosque was asked to make arrangements to send us to Mujahideen.

Through him, our leaders met Molvi Fazl Ilahi of Wazirabad. He said that Molvi Abdur Rahim and Fazl Ilahi opposed our migration from India since they took it as useless action, but due to repeated requests they kept quiet.

As far as I understand Allah Nawaz was aware of Abdur Rahim. I was informed in Asmast that a student Shaikh Abdullah went to Delhi before our departure to consult

Maulana Abul Kalam Azad, but he opposed the move. He was of the opinion that nothing could be done from outside India; therefore he was not ready to render any kind of help. But, since Abdul Majeed, Abdullah and others were determined to leave so they decided to overlook the advice of Maulana Abul Kalam Azad and took the students out of India.

I saw Molvi Abdur Rahim for the first time in Asmast. He said he fled Punjab because the Police was suspecting him. He started living with us and took a nickname of "Basheer Ahmad".

Meanwhile, we saw Abdur Rahman, a 1st year student of Govt College and brother of Shaikh Abdullah. He said that one day after our departure a person from his village met a doctor in Darband who was employed there. The doctor informed him of us so he also followed us to Asmast. While passing through Darband, I did not meet any doctor.

Later on, Kala Singh appeared. He was from Dist Ludhiana and was absconding in some case. He used to talk much about freedom and discussed the condition of freedom in America. He also stayed in Asmast and the Amir of Mujahideen offered him his necessities of life.

Some three or four weeks later after our arrival, Mufti Ismail reached there and said that Ajaaib Khan Tehsildar of Hazarah wanted to meet us. Shujaullah, Abdul Majeed, Molvi Abdur Rahim and I reached Darband with Mufti Ismail. Ajaaib Khan, who was staying in the bungalow of Nawab of Darband, discussed some matters with us. He asked us the reasons for migration which he listened and liked. He did not propose us to return to India and said that he had come only to see such students who left their homes for such a mission. He advised

us to write a statement that we were going Afghanistan for job. We replied that we do not see it necessary. The meeting continued nearly for two hours. We spent the night in a house arranged for us by Mufti Ismail. The next day we left for Asmast.

Departure of the Students from Asmast

Soon after our arrival in Asmast, Amirul Mujahideen directed the Army Commander of Mujahideen Abdur Karim to Kabul to have annual meeting as usual with Prince Nasrullah Khan the Deputy of Sultanate. And since we did not have passports so he was instructed to bring our case in Sardar Nasrullah Khan's notice and get the passport ready. We came to know this by Amirul Mujahideen.

Meanwhile we were tired of waiting, so we decided to leave. I think it was end of March 1915 or beginning of April 1916, we left Asmast for Kabul. We had a Pathan Abdullah Khan as our guide which was given in our company by the Amir. Abdur Rahim remained back in Asmast and promised to join us in Kabul. Kala Singh also lagged behind. Abdur Rahim and Kala Singh did not yet decide their future plan.

After three weeks of adventurous journey in mountainous areas, we reached a border village called 'Sarkani'. This was an Afghan post. From there we reached Jalalabad. We were not stopped anywhere in the way, but after reaching Jalalabad we came under police vigilance due to travelling without passport, which was prompted by Shah Ghazi Maliki, a minister of the Amir, who was camping there.

Students Reach Kabul

Then we were taken to Kabul where we probably reached in May 1915 and were put in police custody in police station. Some days later, Abdul Majeed Khan died of the fever he suffered in the way.

We remained in police custody for some months. We were allowed to go out only in police vigilance. Some months later, the Home Minister sent for us in his office where an officer gave us a document either we leave Afghanistan or sign the agreement that we would be living in groups of two-three and would not have any contact with India and Indians. We denied going back to India due to fear of arrest and due to lack of money could not even continue our journey towards Turkey. However, we did not put forward any request to be allowed to continue our journey to Turkey. Finally, we were allowed to live together.

Thus some months passed, Shuja and I were fed of our lives. One day Shujaullah, after my consent, evading the security guards met the British Agent appointed in Kabul and requested him to ask the British Govt to allow him to return to India, but the agent denied giving any help in this regard. As a result, Shujaullah came back in despair.

When the other students came to know this matter, they reacted angrily at this stupidity of Shujaullah and warned him if the Amir knew this matter the entire party will get in trouble. It was known to all in Kabul if anyone is seen corresponding with the British Agent appointed in Kabul the Amir either gives him death sentence or puts him behind bars.

Arrival of Students from Kohat

During our detention in Kabul, four students from Kohat, who migrated to Afghanistan like us, were brought in police custody and were locked up with us.

(1) Lateef Khan, student Peshawar College
(2) Faqeer Shah, student Kohat School
(3) Peer Bakhsh, student Kohat School
(4) Abdul Majeed, Kohat Police

They told us that they had entered Afghanistan via Teerah and were arrested because they had no passport.

Molvi Abdur Rahim in Kabul

Sometimes later in the end of 1915, one of my friends returned from bazaar and said that he had seen Molvi Abdur Rahim. He added that he had wished to meet all the students at the Tomb of Abdul Hameed. So, Abdullah and Khushi Muhammad met him at the tomb. After returning they told us that Molvi Abdur Rahim had come as ambassador of Amirul Mujahideen to meet Deputy of Sultanate (Prince Nasrullah Khan). They informed that Molvi Abdur Rahim was staying in an inn and for some reasons he could not meet the students openly. However, he promised to pressurise the Deputy of Sultanate for a better treatment with the students.

As far I know this was first journey of Molvi Abdur Rahim to Kabul and no important event took place. Meanwhile, the students were regretting to leave their homes. If we had been sure of no punishment in India many of us would have been back to our homes.

Molvi Abdur Rahim advised us to have contacts secretly with Haji Abdur Razzaq since he is a trusted officer of Prince Nasrullah Khan, apart from being a zealous Muslim he serves as intermediary between Yaghistan and Deputy of Sultanate.

Later, I was told by some students that Molvi Abdur Rahim obtained some boxes of bullets and ammunitions from Deputy of Sultanate and took them with him for Mujahideen.

In the meantime, we heard Shaikh Ibrahim of Habibiah College saying that Molvi Obaidullah of Delhi, who was very able molvi and an old friend of him, also migrated from India. He writes that he had reached Kandahar and soon was arriving in Kabul.

Students Meet Prince Inayatullah Khan

Once, some students went to take bath in the river. Having returned they told us that they had met Prince Inayatullah Khan when he was strolling in a car. The prince stopped his car and talked to them that they should not be disheartened and hold back their courage. The prince was wearing a hat. He advised them not to have any bad opinion about him; he was a true Muslim by heart.

Later, when once Shaikh Abdul Qadir, Khushi Muhammad and I were going on a walk, Mirza Ahmad Umar secretary of the prince apprised that the prince wanted to meet some of the students the next morning. So the next morning, Abdul Qadir, Khushi Muhammad and I reached his bungalow. First we were presented food then we were let to his presence. He was very generous, he expressed pleasure to see us and asked us and we told him the reasons for which we left India. He consoled us not to be disappointed as the case was getting attention.

German Mission in Kabul and General Feelings

We received the news of German Mission when we were still in police station. This caused much enthusiasm in the Afghans, the public was unaware of its objectives, but they had surmised that they had come from Sultan of Turkey wishing Afghanistan to join the war in response of the jihad fatwa of Shaikhul Islam.

Common people were pleased enough with the advent of the Mission and favoured rising against the British Government. Abdul Hameed was admitted in a civil hospital that time, the in-charge of the hospital was a Turkish named Dr Muneer Bey. We frequently visited Abdul Hameed in the hospital. Raja Mahindra Pratap, Kazim Bey and German officer of the mission used to visit the hospital to meet Dr Muneer Bey.

Meantime, four more youths reached Kabul from Peshawar. They also were kept in a house in police custody. I can name only three of them:

(1) Faqeer Muhammad, Graduate

(2) Abdul Wahid, student Peshawar School

(3) Fazl Qadir, student Islamia School

Thereafter, we were transferred from police station to a house on Ashiqan Arifan Road. One day we were informed by a member of our party that Molvi Abdur Rahim has conveyed that he was staying for some days in Jama Masjid Sarai in Kabul and wants to meet any of us in the mosque adjacent to our residence. So, I reached the place on appointed time.

He said he had met Prince Nasrullah several times by the mediation of Abdur Razzaq and he was quite hopeful that in nearer future you would be freed and your condition would ameliorate. I complained him of the less allowance and the dilapidated condition of the house which we were kept in. He

promised to get all these problems removed during his stay in Kabul.

Some days later, we were transferred to a house comparatively better enough than the previous one. Maulana Obaidullah, Molvi Muhammad Ali of Habibiah College and Shaikh Ibrahim also resided in a part of the same house. They were very sympathetic and kind-hearted, thus soon we got friendly.

Now started the most important part of our mission, this was the due to our exclusive relation with them. On one hand, we were under the influence of Molvi Obaidullah, Muhammad Ali and Ibrahim and on the other hand we were in contact of Raja Mahindra Pratap, Kazim Baig and Molvi Barkatullah of German Mission, to whom we got introduced with Dr Muneer Bey.

Amir strictly instructed that none could meet the members of the German Mission. So, the office of Dr Muneer Bey was selected as secret meeting point to see the German Mission members and Molvi Obaidullah. Abdur Rahim met several times these members:

(1) Raja Mahindra Pratap
(2) Molvi Barkatullah
(3) Kazim Bey (Turkish Army Officer, sent by Anwar Bey with the mission especially from Constantinople. He is a member of the mission and resides in Bagh-e-Babar.
(4) von Hentig, a German sent by German Govt as representative with the delegation
(5) Captain Sandier Mayor, German Military Officer who was Senior Officer of German logistic in Iran

Obaidullah in Kabul and His Relations with Students and German Mission

Molvi Obaidullah was actually the key person. As soon as he reached Kabul he started influencing the Assistant of the Sultanate Prince Inayatullah Khan who got him introduced to Deputy of Sultanate, Prince Nasrullah Khan and the latter began respecting and trusting him. Thus, within a short period of his arrival in Kabul, Obaidullah turned to into an important person in Kabul's politics.

I was reported that Prince Nasrullah Khan offered him a reasonable salary, but he denied accepting the amount. He said he had come there to give them something not to take.

I came to know by Obaidullah that in the beginning he asked Molvi Muhammad Ali and Shaikh Ibrahim to visit Kabul. According to him, they had impressed Mahmood Tarzi greatly who is father in law of Prince Inayatullah Khan and Editor of the 'Sirajul Akhbar'. And through the former they extended their influence to the latter one.

He said that he had visited Kabul as per the order of Prince Inayatullah Khan. He lived with Muhammad Ali and Ibrahim. He had three friends who were: (1) Muhammad Ali (his nephew) (2) Abdullah Sindhi (3) Another person whose name I don't know.

Whenever Obaidullah went to meet the members of the mission he would take me generally with him, thus I attended several meetings.

Original Mission of Raja Mahindra Pratap in Kabul

Owing to my relation with the mission I learned from Raja Mahindra Pratap that he left India for Germany right in the beginning of the war. Being from the race of an old raja family and due to his relation with some Indian rajas he was in contact of several Indian rulers. They promised him if any foreign power helps India to get rid of British occupation they will extend their cooperation. He reached Germany via Switzerland.

At the same time, Molvi Barkatullah, Chatupadhaya Hardayal and other Indians were staying there and they had formed India Society which aimed at liberating India from the slavery of the British Raj.

The society survived at German money which was given by the German Govt as debt. The expenses of the Indians also were met by this fund. Raja basically visited Germany on the invitation of the society.

Raja Meets Kaiser of Germany and Sultan of Turkey

Having reached Switzerland, he visited Germany with a condition that Kaiser hosts him and gives time for meeting. The condition was accepted, so he set out for Berlin where his conditions were fulfilled. He stayed for some time in Germany until it was decided to direct a joint mission of Indians, Turks and Germans in the leadership of Raja to Afghanistan with letters of Kaiser and Sultan and fatwa of jihad. The reason behind the mission was the common feeling in Turkey and Germany that Afghanistan may wage jihad with the slightest move of Shaikhul Islam. Raja Mahindra Pratap had meetings with Sultan of Turkey and Anwar Pasha and carried their letters with him.

Documents Brought by Raja Mahindra Pratap

(1) **Letters of German Chancellor to all Heads of States in India**: I saw these letters with Raja Mahindra Pratap. Every letter was written on double sheets; one in German and one in local language of the state to which it was addressed. I think these were two dozen letters. Though it has been long time, but I remember well that the addressees were instigated in the letters to help themselves and India released from the slavery of Britain. Germany promised them to guarantee the security of India's freedom. I remember Raja Mahindra Pratap was called a 'highborn' and he was regarded leader of the mission to these areas.

(2) **Letters of German Chancellor to Amir of Kabul and Rana Nepal**: The text of these letters though resembled each other but differed from those written to Indian heads of states. The letters insisted to help Raja Mahindra Pratap to get India freed. These letters also were bilingual i.e. in German and local language of the addressee.

(3) **Copy of Fatwa of Jihad Issued by Shaikhul Islam:** I learned that Raja brought letters of Sultan of Turkey and Anwar Bey to Amir of Kabul, but did I neither see the letters nor knew their text. Kazim Bey, an army officer of Istanbul also was a member of the mission. They suffered so much trouble in the way. The Russians robbed of their major luggage in Iran including valuable presents for Amir and his courtiers.

> The mission had 4-5 Afridis in its company who in my opinion deserted the British Army in France.

The mission was lodged at Bagh-e-Babar hosted by the Afghan Govt. Raja Mahindra Pratap and the German and Turk officers called on the Amir several times. Coincidently, I was also present when Obaidullah met Raja Mahindra Pratap first time in the office of Dr Muneer Bey. During conversation, Raja told him he had been successful in gaining some promises from the Amir. He said if we are unable to liberate India now then it will be our fault.

He said he does not have a person to be sent to India, so he requested Obaidullah to help him in the matter. Obaidullah promised him the same. Obaidullah had several other meetings with Raja in which I was not present.

Obaidullah informed me later that Raja wished to send some letters and fatwas to India. He did not reveal any detail of the letters. Later, Molvi Abdullah Sindhi and another person (Fatah Muhammad) left for India on a secret mission, but they did not return. Shaikh Ibrahim and Muhammad Ali knew all the developments and Obaidullah used to consult them in all the matters.

Formation of Provisional Indian Government

The time kept on passing. One day Obaidullah told me that Raja had formed Provisional Indian Government in which he is President and Molvi Barkatullah is Prime Minister. I did not see any document in this regard. This scheme was in its initial stage.

The list of officers and commissioned people of this proposed Government might have been prepared after my departure from Kabul. Later, I came to know from Raja and Obaidullah that Amir got ready to rise up provided Afghanistan is supplied sufficient army or India witnesses a general revolt.

To take the matter ahead, Raja was yearning to do anything, but he had no army and he was at such a good terms with Indian people that he could bring about a revolution. So, he was quite helpless.

Once I heard him saying that several rajas specially the Maharaja of Baroda had given him assurance. He did not reveal names of the other rajas. Once he said that the relief offered by Britain to Nepal is merely illusion, therefore the activities of the mission are limited to only negotiations and talks.

Till now, the secret meetings used to take place at Civil Hospital. I think it was beginning of 1916 when Prince Nasrullah Khan allowed Raja and Obaidullah to talk each other at the house of Haji Abdur Razzaq. On such occasions, generally I used to accompany Obaidullah. Thus, gradually I learned that the German members of the mission were not satisfied with the behaviour of the Amir.

Attitude of Amir towards the Mission

Soon after the advent of the mission, some exceptional activities were witnessed in Kabul. The Amir had specially surveyed the army parade and the afghan forces started digging up ditches around Kabul under the observation of German officers. This rumour also floated that the youths of

Afghan ruling class and other army officers learnt war strategies from Sandier Mayor and attended his lectures.

Moreover, I knew that various members of the German mission visited the armoury and arsenal of the Amir and offered proposals to amend and expand it. The German officers were permitted several times to meet the Amir and they insisted him to fix a date to wage war against Britain.

It is reported that the Amir never denied clearly. He asked them to keep patience whenever they requested him. He assured them that he was deliberating seriously over the matter. It was also heard that the German mission were very angry with the Amir who was wasting their time in hollow promises.

However, Raja Mahindra Pratap did not agree with him. He thought that the traditions of East are so and the German officers are losing best scopes due to their hasty attitude. The Germans complained that most part of their talks with the Amir gets published in English newspapers. They accused that the Amir was playing double standard and in fact he was favouring the British Government.

In my opinion, he feared the Afghan public opinion which favoured jihad and he showed his agreement with the German mission just to pacify the people.

Dr Mathura Singh and Harnam Singh were absconding from Punjab; they were also kept with us in the same building. We came to know from them that they had fled to Afghanistan in order to avoid arrest. First, they were imprisoned but later the Afghan Govt released them.

Activities of Molvi Abdur Rahim

Molvi Abdur Rahim lived mostly with the Mujahideen, but visited Kabul occasionally. He was very reserved and cautious. He did not disclose anything about his activities and always maintained secrecy. He did see us whenever he visited Kabul.

I came to know that Abdur Rahim is not only the representative of Mujahideen but also he was ambassador of Prince Nasrullah Khan in frontier area so that he could unite it with Afghanistan whenever needed. He was authorized to directly issue passport of Afghanistan for anyone whom he liked to take with him.

Molvi Abdur Rahim said he carries the letters of Sardar Nasrullah Khan to various khans of frontier areas. He told that Prince Nasrullah Khan had allotted annual stipend for the khans. He added that Haji Turangzai with many Indians and Afghans like Fazl Mahmood, Faze Rabbi was instigating the people, thus several clashes had taken place between British forces and tribes which were organized by Haji Turangzai.

According to him Sardar Nasrullah Khan has given enough arms and ammunitions to strengthen the movement in the area and many centres are being established for this purpose.

Abdur Rahim used to meet Abdur Razzaq whenever he visited Kabul. Several times when I accompanied him to the residence of Abdur Razzaq, he talked only to increase our allowance. I generally attended the secret meetings between Raja Mahindra Pratap, Barkatullah, Obaidullah and Kazim Bey held at the residence of Haji Abdur Razzaq. The common agenda of the meeting would be how Afghanistan is made to

declare war against Britain. There, for the first time, this proposal came up that any prince of Afghan ruling family is designated as president of Provisional Indian Government.

Dr Sadruddin Arrives Kabul

After Dr Mathura Singh and Harnam Singh, Dr Sadruddin appeared in Kabul with Molvi Abdur Rahim and stayed with him in an inn. Some days later, Abdur Rahim moved to frontier.

Thereafter, Sadruddin also joined us. He said he left India to observe the condition of the frontier area. He complained that Molvi Abdur Rahim did not treat him well and suspected him as spy of Britain and did not trust him. He stayed for a month and then left Kabul saying he was going to frontier area.

Mission to Russia

Later, Raja Mahindra Pratap, Molvi Barkatullah and Obaidullah had meeting at the house of Haji Abdur Razzaq. Raja Mahindra Pratap opined to send a mission to Russia. Obaidullah took me with him in the meeting.

He said that Prince Nasrullah Khan has been apprised of and he proposed Dr Mathura Singh for the same. He said that a Muslim also should go with Dr Mathura Singh. Thus Khushi Muhammad was proposed by Obaidullah.

According to Raja Sahib the mission was meant to convince the Russian Government to refrain from interfering in case Afghanistan joins the war siding Germany.

So, Dr Mathura Singh and Khushi Muhammad (with nicknames Sardar Shamshir Singh and Mirza Muhammad Ali respectively) set out for Russia with two Kabuli workers; a Sikh Aya Singh Kabuli and a Muslim Abdul Haq Kabuli.

Raja sent the two emissaries with below articles:

(1) A golden plate with admirations of Tsar

(2) A letter to Frontier guards of Russian Turkistan in which they were appealed to let the emissaries reach Tashkent where the golden plate was to be handed over to the Governor General to deliver to the Tsar of Russia.

(3) Letters bearing signatures of Barkatullah Prime Minister of Provisional Indian Government to Governor General of Tashkent and Prime Minister of Russian Government.

In the first letter, the Governor was requested to send the second letter to Petrograd. In the second letter Raja outlined the objectives of the mission. He wrote the details of the respect given to him in Berlin and Constantinople. He said the Russian Government which stretches across two continents, Asia and Africa, cannot remain aloof in regard to India. He indicated to be ready to visit Russia if invited provided a General of Russian army receives him at the border.

Thereafter, the Russia-bound mission left Kabul. Raja once or twice talked about the question of autonomous government in India under sovereignty of Britain and said he would consider it sufficient and will think that his goal is achieved if India gains this much only. However, he commented that the British Government will never be ready to grant autonomy to India in its original meaning.

In my opinion, when his scheme met failure in Afghanistan and he got fed up with his stagnant and inactive life, he tried to move from there quietly. It was adventurous to pass through Iran due to strict scrutiny of Britain. As far as my mind goes he intended to go out of Afghanistan silently as guest of Russia so that he could live where he liked. He used to mention Japan and consider it the most suitable place for his planning.

Dinner in Qasr-e-Babar

I think, during those days Raja Mahindra Pratap gave a dinner party in the honour of Prince Nasrullah Khan. Molvi Obaidullah told me that Raja Mahindra Pratap had asked him to arrange the dinner since he could not do it because of being a guest of the Afghan Government. Molvi Muhammad Ali took the responsibility of making all the arrangements through his employee Nawab.

While going to Qasr-e-Babar, Muhammad Ali asked me to help him in the arrangements, and so I did. The dinner was attended by Prince Nasrullah Khan, Prince Inayatullah Khan, Raja Mahindra Pratap, Molvi Obaidullah and Molvi Barkatullah. Muhammad Ali and I moved before the dinner was presented, but as far as I know no political matter was discussed in the party.

Scheme of Obaidullah to Tour the Muslim Countries

Molvi Obaidullah took prominent part in the activities of German Mission. He used to give lectures on Quran to students during which he used to assert generally on the

political aspect of the religion and particularly he emphasized the duty of jihad and sacrifice.

He expressed before Molvi Muhammad Ali, Shaikh Ibrahim and me that Turkey, Iran and Afghanistan should be made to come closer so that they can help each other in civil and military developments.

He had plan with immediate effect that all the mullahs, khans and rulers of native Indian states take oath of loyalty for the Amir, thus Amir will turn into religious and political leader of these states.

He indicated that Molvi Abdur Rahim alias Basheer had completed this task in Yaghistan and had obtained testimonial letters from various khans, Amirul Mujahideen and Haji Turangzai, but there are some places in frontier which were not visited by Abdur Rahim till now, these areas also needed attention.

He said he himself can manage about the rulers of Indian states, but he did not disclose the details. He said that the task of uniting Afghanistan and Turkey shall soon be completed since Maulana Mahmood Hasan is visiting Turkey for this purpose.

Those days, the Amir invited representatives from various Afghan states in Kabul. They stayed in Kabul as guest for several months. Syed Pasha Sahib of Islampur and Hadhrat Sahib of Sarkani among them are worth mentioning. The Deputy of Sultanate had meeting with mullahs of frontier, I do not remember their names. He instructed them to be ready for action when needed.

I came to know that Sardar did not explain against whom the action would be taken. Some days later the Amir addressed the mullahs and khans of Afghanistan in his court. As per the report of his speech published in Sirajul Akhbar, I concluded that the Amir asserted governance and national integrity across Afghanistan. As the German Mission was already in Afghanistan therefore many rumours floated regarding the sermon of Amir.

The Afghans yearned for declaration of jihad against Britain, but the Amir wanted to pacify the public while some were of the opinion that Amir was planning to attack India.

I can say without hesitation that the general feelings of the Afghans about Turkey were so favourable that most of them belied the news when heard that Sharif of Mecca declared autonomy and those who believed it they called Sharif with foul and abusive words.

Molvi Saifur Rahman Visits Kabul

Some days later, Molvi Saifur Rahman arrived Kabul; he was an old friend of Obaidullah. They stayed in Ulia Hadhrat mosque where we met them. He said he had migrated from Punjab and had taken part in militancy against Britain.

Kala Singh in Kabul

Meanwhile, Molvi Abdur Rahim again appeared in Kabul with an absconding named Kala Singh. Abdur Rahim was lodged in a house allotted by Prince Nasrullah Khan to him, some Mujahideen and Kala Singh.

Kala Singh travelled by the nickname of Gujar Singh. Abdur Rahim said that the movement was gaining success in frontier areas; one more centre of Mujahideen was started in Chamarqand and Mohmand tribes were dissociated from Britain.

Kala Singh visited us. He told us that he was absconding from Punjab and had participated in frontier wars against Britain.

Mission to Russia Returns

Molvi Abdur Rahim was that time in Kabul when Dr Mathura Singh and Khushi Muhammad returned after an absence of four months. They had no letter. They said that the Russian officials hosted them in Tashkent, but due to illness of Khushi Muhammad they were compelled to return. They said that the golden plate and the letter had been sent to Petrograd and the Diplomatic Secretary of Russian Govt in Tashkent had promised to send reply to Kabul as soon as it is received.

These days, I felt that two new Indians have visited Bagh-e-Babar whose names were: Hasan Ali and Abdul Aziz. They were introduced to me as two active Indian youths who have reached Afghanistan via Iran venturing various hazards and difficulties. They said they were members of India Society of Berlin. I could not know why they came to Afghanistan.

But, soon after their arrival the Germans in Kabul began pulling up stakes, so I, Raja Mahindra Pratap, Molvi Obaidullah and Molvi Barkatullah surmised that they have brought the order of German Government for the mission to return from Kabul.

Raja Mahindra Pratap asked them to remain in Kabul, but they denied. I could not get more details about them as they were very cautious.

Meanwhile, Molvi Fazl Rabbi, Fazl Mahmood and Abdul Aziz, a follower of Haji Turangzai and Molvi Mansoor (Muhammad Miyan) of Saharanpur reached Kabul and stayed with Obaidullah who lived that time in a room in Sarai Niranjan. This was summer of 1916. They used to meet us now and then.

We came to know by them that Molvi Mansoor has come from Medina from where Maulana Mahmood Hasan of Deoband, who migrated to Arab, sent him to Molvi Obaidullah. Molvi Mansoor informed that Maulana had been in Medina where the Turkish Government honoured him and Anwar Pasha met him personally. He added that Maulana Mahmood Hasan either would reach Kabul via Iran or would join the Turkish army as mujahid.

Molvi Fazl Rabbi and other followers of Haji Turangzai called on Nasrullah Khan and requested the Afghan Government to give them the status of Mujahideen who are very much respected in Afghanistan and granted annual stipend since the reign of Amir Dost Muhammad.

In the beginning of 1916, Obaidullah, with support of German Mission members, proposed to send Muhammad Ali of Habibiah College to Germany via India with secret message that the only way to pressurize Afghanistan to attack India is to dispatch a large number of forces to Afghanistan via Iran.

Secret Meeting with Members of German Mission

The proposal was discussed in Bagh-e-Babar in my presence and it was decided to consult Prince Nasrullah in this regard.

One month later, the German Mission members, Prince Nasrullah Khan, Molvi Obaidullah, Muhammad Ali and I had a discussion in Bagh-e-Babar on the matter. Nasrullah Khan approved of the plan and said if sufficient German army would reach Afghanistan the Afghans would rise up against Britain. None mentioned to consult the Amir. Nasrullah Khan said that officially Muhammad Ali was under Prince Inayatullah Khan; therefore it was essential to have his permission, but he should not know in any way about the mission of Muhammad Ali. Then Nasrullah Khan went away and Muhammad Ali was asked to apply for a long leave. A written document was given to Muhammad Ali to remember by heart. This was a foolscap paper written on both sides in English.

Departure of Abdul Bari and Shujaullah

I and Shujaullah deliberated the matter repeatedly and I chalked out a plan and talked to Obaidullah. I categorically explained that Afghanistan would not be able to withstand its existing position. I asserted that the Turks who had visited Afghanistan till now are of lowest ranks and they had done nothing for the development of Afghanistan.

I proposed if the intellectual Turks are contacted they can easily be urged to render help in the development of Afghanistan. I proposed to request the Turkish Government to pay attention to Afghanistan through these ways:

(1) Formally Afghanistan and Turkey start exchange of caravans so that there is more understanding between the two nations.

(2) To ask the Turkish Government to send medical, military, educational, financial and mineralogy experts to Afghanistan to develop this country.
(3) To ask Anwar Bey to pressurize the Amir to send Afghan youths to Turkey for education in various faculties.

As a result Obaidullah, who had such an influence over Sardar Nasrullah Khan that he utilized him according to his wish, talked to him in this regard and got approval for sending Shujaullah and me to Turkey to contact the elite Turkish class.

Some days later, Molvi Obaidullah took us to Sardar Nasrullah Khan. The Sardar talked to us in encouraging way and instructed us to visit Anwar Bey and explain to him how necessary is to get the two countries closer.

When we were ready Obaidullah, Raja Mahindra Pratap and we had a secret meeting in Qasr-e-Babar and decided to have some letters for Constantinople and Berlin.

We were given 100 pound for journey expenses and we were entrusted with some letters addressed to Anwar Pasha, Sultan of Turkey, Kaiser, German Chancellor and a person namely Chatupadhyai. We were instructed to present salutations and greetings from Raja to them and tell Anwar Pasha and German Chancellor to send at least an army of 60 thousand personnel to Afghanistan.

We had to convince them that the Afghan Government had assured Raja that as soon as the German and Turk forces arrive, Afghanistan would revolt. Raja wished me specially to tell the German Chancellor that the reason of German

Mission's failure was Von Hentig; since he could not establish friendly relations with Amir and his courtiers.

In the end of the month Shaban, we left Kabul on hackneys without a servant. On this occasion, Muhammad Ali, Ibrahim and other students were present in Kabul, but before our departure Molvi Obaidullah arranged for Muhammad Ali and Shaikh Ibrahim to meet Von Hentig in frontier area. He had said that having reached there he will light up the fire of war in the tribal areas. We do not know the details, but I understand that the details would have been known after our departure. Abdul Haq that time was present in Kabul.

Till we returned no reply of the letters was received which were delivered by Mathura Singh and Khushi Muhammad. Encouraged by the safe return of first mission to Russian, Mahindra Pratap decided few days before our departure to send a mission to China and Japan via Russia. As far as I know this mission meant to cash some cheques of Raja from some American banks where a large sum of his money was deposited.

The mission had to carry letters to the revolutionary leader of China Dr Sanyatsin, Chinese President and Japanese King from Raja Mahindra Pratap and Provisional Indian Government. In these letters, China and Japan were admired generously and they were beseeched to help brother Asian countries. I saw the original letters with Raja Mahindra Pratap. These letters did not explain what kind of help was required from China and Japan.

When we were in Kabul, Barkatullah, with the favour of his colleagues Obaidullah and Molvi Abdur Rahim, proposed to set up a press in frontier area in order to publish revolutionary

literature in the area against Britain. The proposal was immediately approved, but till my departure from Kabul no step was taken in this direction.

After leaving Kabul, we kept on journeying for a month. Having reached Herat we met a German officer whom we apprised of our programme. He also left Kabul some days ago where he actually was accompanying the German mission. He provided us with an Iranian guide named Mirza Agha. One day before leaving Herat, Shujaullah met Jan Muhammad alias Chait Singh.

He told us he was also an Indian and was heading towards Iran so he wished to accompany us for awhile. The next day, we left Herat. Jan Muhammad joined us in the way. He seemed a kind of tactless person; he gave us vague answers in response of our questions. He said his father was Indian while his mother was Chinese, he had spent most of his time in Russia and was going to Mashhad and Tehran, from there he wanted to move to Russia in search of job. After four day of journey we crossed the Afghan border. Raja Mahindra Prasad provided us with passports bearing our nicknames; Muhammad Hasan and Muhammad Yunus, in which Haji Abdur Razzaq was shown as our guarantor.

Jan Muhammad alias Chait Singh had no passport. We travelled for two days and stayed the night in a village near Mahmoodabad where a battalion of Iranian forces arrested us which was directed to us by the ruler of Mahmoodabad. As I remember this was beginning of August 1916. Then the Russian guards took us in their custody and seized our passports after searching our luggage. They discovered a piece of paper from Shujaullah which had some names of officers

from Constantinople with some other notes dictated by Kazim Bey for getting emergency help.

We were packed to Turbat where we presented an application to the Russian authority in which we protested against our detention. However, we were taken to Saidu and were handed over to the British army officers. During the journey, the Russians separated Mirza Agha from us and the Russian Consul deported him to Russia.

Lieutenant Walkat and Arrest of his Colleagues

From Saidu we were moved to Birchand where we remained for ten days. Then we were taken forward and kept in Seestan. There we met Hasan Ali and Abdul Aziz and were locked in a room. The room housed one Sindhi named Haji Muhammad. Hasan Ali and Abdul Aziz told us that the Haji was with Lieutenant Walkat of German mission, they crossed the Iran-Afghanistan border near Saidu, they were chased by English-Iranian paramilitary who were mistaken by them as common Iranian. After their arrest they were brought to Saidu. Haji told that Lieutenant Walkat was kept in a separate room and afterwards was deported to Quetta; he posed himself as native German.

Hasan Ali told that he was originally a Parsi and a native of Bombay. He went to Berlin to study chemistry before the War began. He said he obtained the nationality of Germany prior to the war and joined the army after the war began. He was given medal of German Cross too for his military services. Hasan Ali was sent from Berlin to Constantinople where he took an Islamic name and converted to Islam.

Abdur Aziz was very cautious and reserved. He told us only that he was a Muslim born in Germany East.

Hasan Ali and Abdul Aziz Gunned Down after Court Marshall

When we were in Seestan, they were court marshalled in charges of aiding the enemy. The court consisted of Colonel Dale, Captain Baint and another officer who gave them death sentence. Some days later, they were shot down.

Haji Muhammad Sindhi told us that he had left for hajj on foot via Baluchistan. He was arrested in Seestan in charges of spying and sent to the prison of British Consulate. After six months, he broke out the roof and fled to Kabul, but he could not satisfy the Afghan officials about himself so he was ousted from Afghan area. So, he reached Mashhad and surrendered himself to the British officials requesting to be sent to his home. The British Consul again arrested him and sent him to Seestan. He was imprisoned there till we arrived.

One and half month later, we were sent to Sandak where we spent a night. Abdul Qadir and Mathura Singh, who were already captured, joined us. The next day we were deported to Punjab. Having reached Quetta, we were handed over to the police who took us to Lahore.

Mathura Singh told me during the journey that Mahindra Pratap had sent Kala Singh with some messages to India and he had returned. He did neither elucidate the nature of the messages nor the addressees. When I asked him the details he said he did not see it proper to tell me the details as I was in police custody.

Statement of Shujaullah s/o Habibullah
Resident of Mohalla Musadda Mill, Lahore City
Age: 23 year

My father was foreman in Government Central Press, Shimla. He was retired from the job seven years ago and now lives in Lahore. I have two brothers; Waliullah and Azimullah.

Shaikh Waliullah is employed in the Weather Department of Indian Government while Shaikh Azimullah is a pleader in Lahore. I passed middle school examination in 1909 and passed entrance examination from Islamia High School Lahore in 1911, while I passed intermediate examination (with extra subject of Chemistry) from Government College Lahore in 1913. Then I took admission in Lahore Medical College due to pressure from parents.

One day, when I was sitting with Khushi Muhammad in his house, Shaikh Abdullah student of 4th year suddenly appeared. He was very raging and fumed; his face was getting red with anger. When I asked him the reason, he said that the English newspapers were insulting Islam openly. Proving his statement he took out a page of the Graphic newspaper which had a picture of Shaikhul Islam who was inspiring Muslims for jihad in a mosque. The picture had an offending and blasphemous title: *Allah-u-Akbar, Kaiser Rasoolullah* (Allah is Great and Kaiser is the Messenger of Allah). It was followed by the newspaper's comments which were very offensive to Islam. I also got enraged. Due to Turkey joining the war, particularly against Britain, every Muslim was somehow furious, but owing to the blasphemy in the English newspaper my feelings were intensified.

Shaikh Abdullah said that this is against the principles of Islam to remain in a country where the infidels are making fun of our religion openly. We asked him whether he can tell us any way to leave India safely for Turkey and Afghanistan. He promised us to try his best to look for any means. Then he went out.

After some time, Khushi Muhammad told me that he was informed by Shaikh Abdullah that he had found out a safe way to go out of India. I asked Khushi Muhammad when we have to set out from Lahore. He said that we would be informed of the date; meanwhile we have to try to take as much money as we can for journey expenses.

As per my estimate, the number of Mujahideen in Asmast is two thousand, most of them are from Bengal. They have five ranbure guns**,** breechloaders and some matchlocks**.** Sometime, they perform military exercises. They have black silken war flag which has a verse from the Quran written on it. The verse means: “In deed Allah loves those who battle in His cause in ranks as if they were solid structure.”

Settlement of Mujahideen in Asmast

The Head of Mujahideen was giving us ration for free. I heard that the main part of his income was received from India. I did never try to know who the main financers were, but the Mujahideen told me that some members of the party were sent to India time to time to bring the collected rupees from their sympathisers in Northwest Frontier State, Punjab and Bengal. I think that I knew by some source that the ancestors of the Head were from Patna. Patna is amongst the places from where rupees were received. One day when I was purchasing cloth for my overcoat from a shopkeeper in Arg Bazaar, I saw

Maulana Abdur Rahim standing in front of a weapon shop. I asked him what was he doing, he was observing a rifle that time. He replied he had come there to purchase rifles and cartridges.

Source of Abdur Rahim to Supply Weapons to Over-border

I did not ask him why he was purchasing since I took it for granted that he might be making the purchase for Mujahideen. There were many shops in Kabul where arms were sold. One of these shops belonged to Government of Kabul. He was purchasing from the latter shop which is very big. These shops sell arms without any restriction from the Afghan Government and anyone can purchase these arms in whatever amount he wishes. These shops provide swords, rifles, pistols and other arms of multiple sizes i.e. the arms which are manufactured in the armoury of Amir in Teerah and Afghan area and those which are imported from Europe via Mashhad.

Molvi Abdur Rahim had contacts with prosperous people in Kabul. The rupees he got from them and the money which Sardar Nasrullah Khan was giving for Mujahideen, I think he utilized to spend these rupees in purchasing arms and ammunitions for Mujahideen.

Shujaullah and German Mission

One day I went to Bagh-e-Babar alone. I met Raja Mahindra Pratap. Raja did not see me before, so he behaved me very coldly. There were two German officers with him; I knew their names later; Von Hentig and Wagz**.** Von Hentig was lieutenant in the German artillery and was son of Germany's Minister of Justice while Wagz was a captain of Wireless Core

and son of a baron of Berlin. Von Hentig talked to me properly and asked me to meet him occasionally. I met him secretly after 15 days and did not reveal it to my friends. He narrated me the interesting story of adventures he faced in Iran and said that he was always fearful of his arrest.

He said he heard from an Indian friend that now when Turkey also has plunged into the War and Shaikhul Islam has declared jihad, then naturally the Afghanis must be wishing to wage jihad against Britain. He added that he proposed his Government if a mission comprising of Indians staying in Berlin is sent in his leadership to Afghanistan then this may entangle many British forces on Indian borders and minimize their pressure in Egypt and Iraq.

Von Hentig added that his Government accepted the proposal. As a result, accompanied by Raja Mahindra Pratap, Molvi Barkatullah and Wagz etc we left Berlin and reached Constantinople. In Constantinople, they met Anwar Pasha and got Kazim Bey nominated by Turkish Government as representative to accompany us. He told that he obtained some printed copies of the jihad fatwa of Shaikhul Islam to distribute in Iran and Afghanistan.

They stayed for some days there and then moved to Baghdad via Aleppo (Halab). They spent some days in Baghdad and sent forth some Iranian and Arab scouts to see whether the mission can reach Afghanistan safely or not. Having received satisfactory information they bought some camels in Baghdad, loaded them with luggage and moved ahead. Thus they reached Isfahan safely. Afterwards, they passed through desert and reached Qum with so much trouble where they stayed secretly in a madrasa.

Meanwhile, the Russians came to know about the mission and sent a squad to arrest the mission members. The mission knew it by any source that the squad is at a distance of 30 miles, so Von Hentig dispatched the luggage from another way to Afghanistan which included the precious presents of Kaiser of Germany and Sultan of Turkey for His Highness Amir of Afghanistan, and the mission members set off through desert. Thus they escaped the Russians. Having journeyed for three days in the desert they arrived in Afghanistan. But, the Russians captured the caravan which was carrying the valuable presents.

The Afghan border Governor received them warmly and sent the news of their advent immediately to Herat. The Governor of Herat ordered to bring the mission to Herat. Von Hentig said that the Herat Governor gave them splendid hospitality. The Governor sent a man to Amir in Kabul requesting him give instructions about the mission. As per the Amir's instruction, the mission was sent to Kabul.

Having heard him, I requested Von Hentig to teach me German language as I always have been interested in foreign languages. He promised me to teach German and I started visiting him for learning German. Now, I can speak German fluently.

General Impression of People about the Mission

The hidden passion of jihad in Afghanistan was awakened due to the German mission and every Afghan got crazy to offer sacrifice of his life in jihad.

Once, I incidentally had a talk with an Afghan Colonel Abbas Muhammad Khan, he said that only the Amir was betraying

Islam otherwise Afghans are ready to take out the sword of jihad from its scabbard which is obligatory on them since the Sultan has ordered it.

Once I met Shah Ghazi Nizami, the War Minister, he also expressed his feelings and supported jihad. He said if Afghanistan once picked up the arms then it will be impossible to stop the battalions of these brave warriors. He added he could not understand why His Highness Amir is silent when everyone is ready to support the army. He sympathized with the German mission and said that it was regretful that the Amir turned a deaf ear to the German mission's proposals. Shah Ghazi Nizami commented had there been Sardar Nasrullah Khan a ruler he must have declared jihad.

These days, Raja Mahindra Pratap got a report of his achievements published in 'Sirajul Akhbar' in the issues of January and February 1916. A summary of the report is hereunder:

As the war began Raja Mahindra Pratap set out on a journey of Europe. He came in contact of society of Indian nationalists when he was in Switzerland. From there he reached Germany and met the members of India Society in Berlin. The Indians in Berlin welcomed Raja Sahib heartily as he belonged to an old ruling family of India.

He was introduced to German Chancellor Von Bethmann-Hollweg by the help of Hardayal. The Chancellor investigated about the nobility and family of Raja Sahib and then let him visit the Kaiser. The Kaiser gave Raja Sahib a lavish dinner and honoured him by presenting him gifts. Later, the Kaiser had private discussions with him. He asked him about what is

the attitude of Indian heads of states with reference to librating India from the slavery of Britain? The Kaiser gave letters to Raja Sahib addressed to the Heads of Indian States in which they were advised to get united and overthrow the British Government.

Raja Mahindra Pratap expressed his determination to succeed in getting help of the Heads of States for eliminating the British Government in India.

The German Government set up a delegation in the leadership of Raja Mahindra Pratap. The mission aimed at gaining help for the Raja from the Amir in Kabul so that he can liberate India.

The part of the delegation which consisted of German officers went to Turkey and met Anwar Pasha and the Sultan. It obtained the copies of fatwa of jihad. The Turkish Government appointed Buzbashi Bey as its representative.

As I used to visit Von Hentig for learning German so I came to know that the following are the members of the mission:

(1) Raja Mahindra Pratap: According to the rumours in Afghanistan he was its leader.
(2) Von Hentig: Captain of artillery, son of the Minister of Justice in Germany
(3) Wagz**:** Captain of German Wireless Core, son of a Baron of Berlin
(4) Liwari**:** Secretary of Von Hentig
(5) Vocatt**:** Secretary of Von Hentig
(6) Sandier (Mayor): a Captain
(7) Buzbashi**:** Captain Kazim bey who was one of the staff members of Anwar Pasha

(8) Molvi Barkatullah (Bhopali) of Japan

Also, there were many Afridi military personnel who deserted the British Army and accompanied the mission to Afghanistan.

Journey of Molvi Abdur Rahim to Kabul

I heard my colleagues that he succeeded to get all the khans of Yaghistan united and took solemn pledge from them that they would pick up arms in jihad against the British Government.

I came to know that Molvi Abdur Rahim had some documents also in which the khans affirmed their loyalty to His Highness Amir of Kabul that if the Amir declares war they will certainly pick up the arms. I heard he handed over these documents to Sardar Nasrullah Khan.

During his stay there, once I chanced to go to his house. I saw in a corner a pile of 60-70 new martini rifles, bullets and cartridges. I did not ask him anything about it, since I understood these were for Mujahideen. I know nothing further about his Kabul visit. Soon Molvi Abdur Rahim went to Yaghistan leaving Kala Singh and Dr Sadruddin back in Kabul.

Kala Singh stayed with Dr Mathura Singh and Harnam Singh while Dr Sadruddin stayed with us. One day Kala Singh told me that he went to Mardan some days ago where he tried to instigate the Sikhs. Dr Sadruddin left for Kabul after 15 days and he did not disclose anything about his activities. But, I guess he worked as doctor of Mujahideen.

Preparations for Second Mission

In May 1916, one day Molvi Obaidullah sent for me to his home in Sarai Niranjan and congratulated me that his efforts have been successful about us. Then he told me that he has made preparations to send me to Turkey to establish friendly relations between Afghanistan and Turkey. He asked me to reply positively in case I am enquired by Deputy of the Sultanate in this regard, he has asked Raja Mahindra Prasad to support this proposal before the Deputy.

Four-five days later, Molvi Obaidullah took me and Abdul Bari to a building named 'Zainul Imarah', the residence of the Deputy. After nearly two hours waiting, Raja Mahindra Prasad and the Deputy came in Zainul Imarah and we were presented before the Deputy in his office.

The Deputy said that you are being sent to Turkey on a holy national mission so that pacts are made between Afghanistan and Turkey. He instructed us to meet Anwar Pasha and other high profile Turk officers and explain to them that as per religion it is quite necessary for Turkey to have contacts with Afghanistan and that pan-Islamism is essential to lay foundation of strong unity between the Muslim countries. The Deputy expressed his wish to have formal communication between the two rulers with below details:

(1) To start a chain of commercial caravan.
(2) To help the unacquainted Afghans in science and establishing industries.
(3) To grant special facilities to Afghan youths in Turkish University for different sciences and arts.
(4) To send its doctors and mineralogists to Afghanistan as Afghanistan was very backward in mineralogy

Sardar Nasrullah Khan said that in this way the entire mineral wealth of Afghanistan can be taken out. Thereafter, the Sardar prayed for us and wished us to succeed in this holy religious task. Then he stood up and went away.

While returning we wondered how smartly Molvi Obaidullah made fool of the Deputy. However, we were satisfied and began preparing for the journey.

As per my estimate, there are 200-300 Austrians in Afghanistan, 25 of them are high officials. Many Austrians have accepted Islam and married the Afghan women. Lest they should betray, therefore His Highness has taken written oaths from them that they shall not go back from Afghanistan even after the war. So, they have been given high posts in the Afghan army and have been scattered all across Afghanistan. These Austrians have made several reformations in different departments of the Afghan Government.

Letter of Maulana Obaidullah to Shaikh Abdur Rahim

Date: 10 July 1916
9 Ramadan, Monday
Kabul

Shaikh Abdur Rahim Sahib!

Assalamu Alaikum!

You must deliver this consignment to Hadhrat Maulana in Medina by any reliable haji. This is such an important act that if you make a journey for it you will not be at loss. If the bearer is trustful then tell him to say to Maulana not to try to come here, and if Molvi Mansoor cannot come this hajj season then he should know that it is impossible for him to come.

Thereafter, you should try to come to me; since there are many things to be done, please do come.

Allah forbid, if you do not find any reliable haji and you also could not manage to go there, then seek the help of Molvi Hamdullah of Panipat in this regard. The information must reach Maulana at the time of this hajj and the messages received from there, if not directly, must reach to us through Molvi Ahmad Lahori.

Obaidullah

Appendix A

Letter without Signature

Date: 9 July 1916
8 Ramadan, Sunday
From Kabul

Hadhrat Maulana, may Allah grant him longevity

Courtesy and salaam!

The events after Jeddah are hereunder. We reached Bombay comfortably and safely. At the port, we were overlooked deliberately at the time of luggage search. May praise be to Allah! Maulana Murtuza sees the work impossible; therefore he was not taken in. Molvi Zahoor reached Bombay to receive us and so did Muhammad Hussain of Rander. The donation campaign in Rander met with failure only due to differences of Syed Sahib. *Khatib* was about to visit Rander once again, but Allah knows what happened. Qazi Sahib, after going through the letter, got ready to supervise and allowed to work trusting on the Jama'at. He is intending to take leave of one year to discharge the duties systematically. All the three members are striving their best. Matloob separated himself and Syed Noor got lazy. Maulana of Raipur is agreeing and supportive. Hakim Sahib himself visits house, gives 50 rupees monthly and visits it once or twice in between as well, and sometimes Dr Sahib also. Hanif is getting 10 rupees as pocket expense from the Jama'at. He is at house. The madrasa had no sympathy with him. The owners of the madrasa are in service[1]

[1] It was the policy for Darul Uloom which was a trust of the elders in their hands. Hadhrat Shaikhul Hind himself was mindful of this policy, so he did not go to autonomous frontier tribes and instead he set out for Medina.

of the Government and they are getting pride of attending the showy courts.

Amir Shah is here for a work of Maulana Abdur Rahim Sahib. Maulana is afraid of madrasa, but we keep on clarifying the misunderstanding. Molvi Rampuri also avoided support. Masood also fell prey.

I met Hasrat and Azad, both have become useless. Since, it was not possible for me to return to you so I moved forward.

After showing the Ghalib Nama to the Indian colleagues, I took it to persons in Yaghistan. Haji is also in Mohmand. The Mujahideen have kept Mohmand, Bajaur, Sawat, Buner etc ablaze. The publicizing of Ghalib Nama had a good impact in these areas. Therefore, it is necessary that the services of Yaghistan are kept in mind while having any agreement. Due to weakness in Indian Jama'at, Muhajireen could not get sufficient help. I stayed one month in Yaghistan and then went to Kabul with the delegation of Muhajireen. Maulana Saif has distanced himself from Jama'at and is staying here. He is being given proposals from the government. The delegation members are *Fazlain* and Abdul Aziz. Due to attentions and efforts of Maulana *Al-Nazim* and Haji Abdur Razzaq, the delegation succeeded to approach the court of Sardar Nasrullah Khan. It got preliminary success also. I called on him separately also. He was apprised of the detail of the works taking place under your guidance. It was given special acceptance, may praise be to Allah. If Allah wills, I shall come soon again in this regard.

As regard to the conditions here, the fatwas and the Turkish and German missions reached here. They were given warm welcome, but the objectives were not fulfilled. The reason is

that it was the duty of Turkey to enquire Iran and Afghanistan about their necessities in case of neutrality and to struggle to fulfil them and have peace agreement according to the situations. Afghanistan is neither having weapons to plunge in any big war nor any big power is ready to compensate its loss; therefore it cannot join the war. It is ready only if it is given required officers, engineers, weapons and money and in case of infidels' victory protection and help is promised. However, Sardar Deputy of Sultan, Frontier minister are gathering their strength in the tribes of Afridi, Mohmand, Bajaur, Sawat, Buner, Chakesar, Ghorband, Karnah, Kohistan, Der, Chitral etc and they are seeking agents to take part in war in case it occurs. This thing is finalized to some extent. The German mission has returned while the Turkish one is still here, but for no use. It is surprising that the mission came empty-handed; even they did not bring any proof. What can be done in this situation? Maulana *Al-Nazim* is well and has gained reliability in the government to an extent. The English are trying to prove him a spy here, these rumours have some effect as well, but they could not succeed completely, by the grace of Allah.

The Muhajir students of English and some Sikhs are now free due to help of Haji Abdur Razzaq and mercifulness of the Deputy. They have been given in the supervision of Maulana *Al-Nazim*. The expenses are born by the Government. They have no government work to do, only they are helping Maulana in his important matters as per the instructions of Deputy of Sultan, the details are as follows:

A librating India party, which has an Indian raja as Head, is presently in Kabul. He has come here with certifying letters of Sultan His Highness and Kaiser of Germany. *Nazim* Sahib and Molvi Barkatullah are ministers of the party. The party has strived to establish centres in India and sign pacts with other

countries. This scheme has met with preliminary success. The active members in the scheme are mainly students. Some of them shall come to you after visiting the Caliphate court, if Allah wills.

The second Jama'at is *'Al-Junood al-Rabbaniyah'*. This is exclusively Islamic organization on military principles which primarily aims at creating confidence in Muslim sultans. You have been regarded its president, or General as per the military rule, while its headquarter shall be Medina. Therefore, it is better that you stay in Medina and try to have agreements with Caliphate, Afghanistan and Iran. It is sufficient to convey the proposals regarding Afghanistan and Yaghistan to us.

Afghanistan is ready to join the war with the above mentioned conditions which should be sent to the Ottoman Caliphate as early as possible since this is the only way to crush the infidelity in India. The people of Madrasa are trying to bring you India through Molvi Muhsin and Syed Noor since now they have known that work can be done in Hejaz also. Now, they do not have so importance among the English as in past due to lack of need.

Qazi Sahib, Hakim Sahib, Doctor Sahib, Maulana of Raipur are strongly opposing your return to India. The risk has multiplied now since the Ghalib matter was disclosed by Matloob. Therefore, you must not accept any such proposal.

The amount has been handed over to Jama'at due to lack of need at your house and Syed Noor. I am trying to visit you and hope that I shall succeed in the same. Maulana *al-Nazim*, Maulana Saif, *Fazlain*, Abdul Aziz and all migrant students say *salam* to you. We also salaam Br Maulana Hussain Ahmad, his father, two brothers, Hurmatullah and Ahmad Jan.

The Madani letters have been dispatched by Indian post. Salam to Dr Shah Bakhsh and to Syed Hadi, Khuda Bakhsh and Habibullah Ghazi also!

Dateless Letter of Molvi Obaidullah
Al-Junood al-Rabbaniyah i.e. Muslim Salvation Army

Objective: Unity of Islamic Countries

Headquarter: Medina
Base of the General: Medina
Base of Second General: Constantinople
Acting General Base: Tehran, Kabul
Base of Third General: Islamic Countries under Occupation
Base of Lieutenant General: Islamic Countries under Occupation

Circle of action

Constantinople: for Europe and Africa
Tehran: for Central Asia
Kabul: for India

No.	Ten Posts	Sub-Officers Salary	Monthly Optional Expense Limit	
1	Patron			These are 'Supervisors' of al-Junood al-Rabbaniyah
2	Field Marshal			
3	General (A Deputy General who will be at secondary headquarter will be called Acting General)			
4	Lieutenant General	12000= 50-40 £	500 £	
5	Major General	3000 = 20 £	60 £	
6	Colonel	1000 = 10	20 £	

		£		
7	Lieutenant Colonel	500 = 5 £	10 £	
8	Major	250 = 4 £	5 £	
9	Captain	100 = 3 £	2 £	
10	Lieutenant	50 = 2 £	1 £	
	Budget	**100 £**	**1000 £**	

Post Holders of Junood-e-Rabbaniyah

A	Patron	1	Commander in chief, Caliph of Muslims
		2	Sultan Ahmad Shah Qachar, Iran
		3	Amir Habibullah Khan, Kabul
B	Field Marshal	1	Anwar Pasha
		2	Crown Prince of Ottoman Sultanate
		3	Prime Minister of Ottoman Sultanate
		4	Abbas Hilmi Pasha
		5	Sharif of Holy Mecca
		6	Sardar Nasrullah Khan, Deputy Sultanate Kabul
		7	Sardar Inayatullah Khan, Assistant Sultanate Kabul
		8	Nizam of Hyderabad
		9	Amir of Bhopal
		10	Nawab of Rampur
		11	Nizam of Bahawalpur
		12	Head of Mujahideen
C	General/Commander	1	Hadhrat Maulana Muhaddith Deobandi
		2	Maulana Obaidullah, Acting General Kabul
D	Lieutenant General	1	Maulana Mohiuddin Khan
		2	Maulana Abdur Rahim
		3	Maulana Ghulam Muhammad Bahawalpur
		4	Maulana Taj Muhammad Sindhi
		5	Molvi Hussain Ahmad Madani
		6	Molvi Hamdullah Haji Turangzai
		7	Dr Ansari
		8	Hakim Abdur Razzaq
		9	Mulla Babarai
		10	Kohistani
		11	Jan Sahib Bajaur
		12	Molvi Ibrahim Kalwi
		13	Molvi Muhammad Miyan
		14	Haji Saeed Ahmad Ambethwi
		15	Shaikh Abdur Aziz Shawesh
		16	Molvi Abdul Karim, Deputy Head of Mujahideen

		17	Molvi Abdul Aziz Rahimabadi
		18	Molvi Abdur Rahim Azimabadi
		19	Molvi Abdullah Ghazipuri
		20	Nawab Zamiruddin Ahmad
		21	Molvi Abdul Bari
		22	Abul Kalam
		23	Muhammad Ali
		24	Shaukat Ali
		25	Zafar Ali
		26	Hasrat Mohani
		27	Molvi Abdul Qadir Kasuri
		28	Molvi Barkatullah Bhopali
		29	Peer Asadullah Shah Sindhi
E	Major General	15	Molvi Saifur Rahman, Molvi Muhammad Hasan Moradabadi, Molvi Abdullah Ansari, Mir Sirajuddin Bahawalpuri, Pacha Mulla Abdul Khaliq, Molvi Bashir, Head of Mujahideen, Shaikh Ibrahim Sindhi, Molvi Muhammad Ali Kasur, Syed Sulaiman Nadwi, Imadi Ghulam Hussain, Azad Subhani, Kazim Bey, Khushi Muhammad, Molvi Sanaullah, Molvi Abdul Bari Muhajir, Agent of Provisional Indian
F	Colonel	24	Shaikh Abdul Qadir Muhajir, Shujaullah Muhajir, Deputy Agent of Provisional Indian Government, Molvi Abdul Aziz, Representative of Hizbullah Delegation to Yaghistan, Molvi Fazl Rabbi, Molvi Abdul Haq Lahori, Miyan Fazlullah, Sadruddin, Molvi Abdullah Sindhi, Molvi Abu Muhammad Ahmad Lahori, Molvi Ahmad Ali, Deputy Director Nizaratul Maarif, Shaikh Abdur Rahim Sindhi, Molvi Muhammad Sadiq Sindhi, Molvi Wali Muhammad, Molvi Aziz Gul, Khwaja Abdul Hai Qazi, Qazi Ziauddin MA, Molvi Ibrahim Sialkoti, Abdur Rashid BA, Molvi Zahoor Muhammad, Molvi Muhammad Mubeen, Molvi Muhammad Yusuf Gangohi, Molvi Rashid Ahmad Ansari, Molvi Syed Abdus Salam Farooqi, Haji Ahmad Jan Saharanpuri

G	Lieutenant Colonel	12	Fazl Mahmood, Muhammad Hasan BA Muhajir, Shaikh Abdullah BA Muhajir, Zafar Hasan BA Muhajir, Allah Nawaz Khan BA Muhajir, Muhajir Rahmat Ali BA Muhajir, Abdul Hamid BA Muhajir, Haji Shah Bakhsh Sindhi, Molvi Abdul Qadir Deenpuri, Molvi Ghulam Nabi, Muhammad Ali Sindhi, Habibullah
H	Major		Shah Nawaz, Abdur Rahman, Abdul Haq
I	Captain		Muhammad Saleem, Karim Bakhsh
J	Lieutenant		Nadir Shah

NOTE: In another list Muhammad Ali Sindhi and Habibullah have been mentioned as Major.

Accounts of another Organization:
'Indian Provisional Government'

One Indian nobleman Mahindra Pratap, from Bindraban, who has special relation with Aryan group and is from the family of Indian rajas, reached Germany last year. He discussed the issue of India with the Kaiser and brought a letter from him in Kabul for the Heads of Indian States and the Amir.

Like Kaiser, Hadhrat the Ottoman Caliph also regarded him his representative of India. Molvi Barkatullah Bhopali, who has been in America and Japan, accompanied him from Berlin.

He came to Kabul with a representative of Kaiser and an Officer of the Caliph. They reached 10 days before I arrived in Kabul. The two presented the issue of India to the Amir for the interests of Hindus and established an organization in Kabul with the abovementioned name. It aims at signing pacts with big countries in regard to future issues related to India.

For some reasons, they requested me to join the organization. I accepted the proposal with a view to guard the Islamic interests.

(1) After some days of discussions, the organization agreed that in case Afghanistan joins the War they are ready to accept the Crown Prince as future king, and such an appeal was presented to the Amir, but the Amir deferred the matter since at present he was not ready to join the War.

(2) This Provisional Government has directed a mission to Russia comprising a Hindu and a muhajir student, who

returned with useful impressions for Afghanistan. Now the ambassador of Russia is about to visit Kabul....

(3) A mission was sent via Iran to Constantinople and Berlin by our two Muhajir students. Hopefully they will see you there.

(4) Now a mission is to be dispatched for Japan and China.

(5) A mission was sent to India but it did not get much success.

(6) Now another mission is being sent to India.

(7) A second mission is about to leave for Berlin.

I have personal relations with German Mission on a high scale which will help us fully in Islamic interests.

In the Provisional Indian Government Raja Mahindra Pratap is President, Molvi Barkatullah Bhopali is Prime Minister and I am Minister of India.

With salaam

Obaidullah

Appendix B

Synopsis of Secret Activities in Northwest Frontier State
Extract from Sirajul Akhbar Date: 3 June 1916

Mahindra Pratap of Mursan (Aligarh, United Provinces)

581 CID, Northwest Frontier State: Below is an extract from 'Sirajul Akhbar' newspaper of Kabul dated 4 May 1916:

"We are publishing a letter below which we have received for publishing in 'Sirajul Akhbar' from Kunwar Sahib of Mursan i.e. Raja Sahib Hathras, who is nowadays a guest of Holy Kingdom of Afghanistan.

An Important Letter

Bagh-e-Babar Shah, Kabul
Date: 15/…/1916

My Dear Friend, Editor of Sirajul Akhbar

I am sorry to bother you. I am surprised to see that I have been defamed in many Indian newspapers for no reason. I would like to remove this misconception through your newspaper.

The newspapers blamed me that I presented myself as big maharaja and joined the staff of His Highness Kaiser of Germany. This is a baseless blame against me; I did neither call myself maharaja or even raja nor did I join anyone's staff nor did I accept employment of anyone.

It is true that I visited Germany when the War was on to observe the situation there. The German Government honoured me and it gave me chances to observe the War from farthest fronts and planes. Moreover, the Kaiser of Germany allowed me to see him.

Then, after settling the issues of India and Asia with the German Government and getting necessary introduction letters, I returned to East.

I called on the Khedive Princes and ministers of Egypt. I also saw and talked to world-famed Anwar Pasha and His Highness Sultan the Great. I discussed the issue of the East and India with Ottoman Sultanate and got necessary introductory documents from them as well. The German and Turks officers and Molvi Barkatullah were sent with me for my help and now also they are with me.

Facing thousands of problems, difficulties and dangers, we reached Afghanistan passing through Baghdad and Isfahan by the mercy of a God-fearing man. We are staying here due to impartiality of the Amir His Highness. We are a guest of your Government; we are treated honourably and given every kind of comfort and facility.

My friends should know that if they are not thankful they should not even talk nonsense. I am neither enemy of any person nor any nation; I am friend of the entire world. My sole objective is that every person and every nation live in peace and with freedom in one's house and country, and the earth is free of such war and clashes.

I am a servant of the world and India, a friend of the Buddhists, Christians, Hindus and Muslims, who is called by

some as Kunwar Sahib of Mursan while by some Raja Sahib of Hathras.

Moreover, for my personal ideas and actions, none of my friends, my brother Raja Bahadur of Mursan, my relative Maharaja Sahib Jeend or Art School Prem Mahavidyalay (Bindraban) is absolutely responsible.

Sign
M Pratap

Petition of Jamiat Hizbullah
Comprising of Muhajireen and Ansar from Yaghistan & runs under the patronage of Hadhrat Maulama Sultanul Ulama

Stamp
1331 Hijrah
ألا إن حزب الله هم الغالبون
(Verily, it is the party of Allah that will be the successful)

On behalf of Sultanul Ulama (Head of Ulama), Supreme Chief of Jamiat Hizbullah, Hadhrat Maulana Mahmood Hasan Sahib, Chief President Jamiat Hizbullah

To the Caliph and Amir of Muslims, Custodian of the Two Holy Mosques Sultan bin Sultan Muhammad Rashad Khan 5th, may his Kingdom and Sultanate remain forever!

After courtesy and salaam, we would like to present the below points before your Highness:

(1) We, the servants of Islam, have gathered under the leadership of Hadhrat Sultanul Ulama Maulana Mahmood Hasan Sahib and named ourselves as “Hizbullah”. We aim at extinguishing the file of oppression.

(2) Between the borders of India and Afghanistan, a vast autonomous area which spreads from Waziristan to Alai (Kashmir) is a hub of brave and zealous Hanafi Afghans. These brave and zealous people have guarded there area from the British occupation from the beginning. We have established centres of our movement in the area from Mohmand to Alai since 1331 Hijrah.

(3) As the Caliphate declared war against the English, some members of the Jamiat Hizbullah migrated from British India to the autonomous area on the guideline of Hadhrat Sultanul Ulama and they started inspiring the local people against the English.

The report published in the last year's British Government Gazette, has recognized our struggle. We have strived fully in the struggles of India and Afghanistan and shall continue the same, though we could not gain any remarkable success till now.

(4) We, the servants of Islam, do not have power to fight the English and specially after the end of the War; therefore we courteously beseech:

(a) In condition of general truce and at the time of pacts with different governments, maintaining the autonomous status of the area, you should decide that this area shall remain under the rule of the Caliphate.

(b) Officers shall be sent from the Caliphate to manage and develop the area.

(c) During the present War, if few officers, some army personnel, weaponry and food stock is supplied then hundreds of thousands militant ghazis can be ready to render their services free of cost. This initiative shall help to enliven Afghanistan as well, if Allah wills.

(d) May Allah enable us to extend our more and more services to the Caliphate, Amen!

Date: 17 Shawwal 1335 H = 15 August 1917

NOTE: Encouraged by the edict of Ghalib Pasha, the Governor of Hejaz which promises protection of those taking part in the War and which was delivered to us by Molvi Abul Hamid Ansari Abu Ayyubi, we are writing this petition.

Stamp: Haji Sahib Turangzai Muhajir & Ghazi in the cause of Allah, Head of Jamiat Hizbullah
Stamp: Mulla Sahib Babarai, Famous Ghazi, Head of Ansar Hizbullah
Stamp: Molvi Fazl Rabbi Muhajir, Member of Jamiat Hizbullah

Copy of Edict from Ghalib Pasha (Ghalib Nama)
(Holy Hejaz)

Representative of His Highness, Caliph (Successor) of the Messenger of Allah, *Amirul Mumineen* (Head of Muslims), may his honour last forever!

This is not hidden from anyone that the World War is heading towards the Islamic Government of Turkey since the past year. Russia, France and Britain, the enemies of Islam, are attacking the Ottoman countries from land and sea. In view of the situation, Hadhrat Amirul Mumineen and Caliph of Muslims has declared war relying only at the help of Allah and spiritual power of the Prophet, may peace be upon him. The Muslims of Asia, Europe and Africa have responded the call enthusiastically and stepped in the battlefield equipped with every kind of arms and weapons. Thanks to Allah that the Turkish Army and Mujahideen have outnumbered the enemies of Islam and they have weakened their enemies materially and morally.

So, a considerable part of Russian army has been destroyed in Qufqazia while one hundred thousand British and French forces have been ruined with their warplanes in Daniyal Pass and other places. The Turks, Germans and Austrians have pushed back the Russians in the east and the Frenchs and Belgians in the west. They have taken over a third part of Russia and France and the entire Belgium and have seized thousands of their forces as prisoners with hundreds of thousand rifles, guns and other weaponry. Now, Bulgaria has also joined the war with central powers and has pushed deep inside Serbia and defeated them. Therefore, with salaam, my message should be conveyed to all the Muslims who are in their slavery that these powers have been completely defeated

and now they are entirely helpless and thwarted. Whatever power and strength they are showing to Muslims is merely artificial and fabricated.

O Muslims! Today is the day of your salvation. So, do not content yourself with your humiliation and slavery. Undoubtedly, freedom, success and victory is with you. Now you must wake up from your long slumber and unite and organize yourselves. You should straighten out your order and equip yourselves with things necessary for you and then rise against the tyrant Christian government which has enslaved you. Cut the manacle of slavery with the power of your religion and sharpness of your creed. Thus win the rights of freedom of your existence and humanity. We shall guard and defend your rights when in nearer future after complete victory and success, if Allah wills, we will have pacts.

Now, you should hurry up and strangle the enemy to death with determination and firm intention, demonstrate hatred and enmity towards them. We look forward to you with trust and confidence; therefore it is a good chance, do not let it go away and do not be disheartened and hope that Allah Almighty will fulfil your heartfelt wishes.

You should know that Maulana Mahmood Hasan (who previously was in India's Deoband Madrasa) came to me and consulted me. We agree in this regard with him and have given him the necessary instructions. Therefore, you should trust him and help him with money, manpower or whatever he needs.

Sign
Ghalib Pasha
Governor of Hejaz

Ref: 16

Only for State Use

Secret

Who is Who in Silk Letters Case

Punjab 1916-17, Lahore

Under supervision of:
Superintendent of Government Publications
Punjab 1917

Preface

This directory has been prepared for the purpose of serving as reference. The book contains information about those who have been named in the Silken Letters Case of 1916 (Punjab CID No: 2824/1916) or who have come in our knowledge. Briefly here are some main events:

(a) On 16 August 1916, Khan Bahadur Rab Nawaz Khan of Multan obtained three silken documents from a person named Abdul Haq. He had been his employee and fled in February 1915 to Kabul with Khan's two sons.

(b) These documents were given by Molvi Obaidullah to Abdul Haq with instructions to deliver them to Shaikh Abdur Rahim in Hyderabad (Sindh) who had to send these letters to Hadhrat Maulana Mahmood Hasan in Medina.

(c) These are three letters written on pieces of yellow silk in Urdu language. The first letter is an explanatory note addressed to Shaikh Abdur Rahim. It is 6 inches long and 5 inches wide. The second letter is addressed to Hadhrat Maulana. It is 10 inches long and 8 inches wide while the third letter is 15 inches long and 10 inches wide.

The first and third letters were written by Obaidullah himself and he put his signature on them. The second letter is without a signature, but by investigation it was known that it was written by Molvi Muhammad Miyan alias Molvi Mansoor.

The handwriting of these letters is very nice and strong. Neither was a word scrubbed nor was even a word omitted and modified. Only a very ordinary grammatical mistake is seen in the entire writing. The language of the letter though is

vague at many places as generally the conspirators' writings are, but it seems to be written by any highly educated scholar.

(2) In order to understand fully the conspiracy and plan mentioned in Silken Letters it is necessary to see the notes written by Sir Charles Cleland which can be found in the files of this case. It is sufficient to state that these documents justify the warning which was made by Mr Patrick in February and March of 1912 in his brief note about the general conditions of Indian Muslims.

(3) This directory was prepared with a purpose to make it easier to introduce the people who are directly involved in the Silken Letters Conspiracy. In this regard, we have to mention briefly their activities.

A W Marshier
Superintendent Police
CID (Political) Punjab

This is translation of the reports prepared by the CID. It is in their language.

Directory of Silk Letters

(1) Azad Subhani

Abdul Qadir Azad Subhani of Madrasa Ilahiyaat in Kanpur is a mischievous molvi who has a lot of followers. He was the key person behind the riot of mosque in Kanpur. He is listed as Major General on the list of Junood-e-Rabbaniyah.

(2) Ibrahim Shaikh of Sindh

He is the nephew of Muhammad Sadiq, a famous fanatic molvi of Khadda, Karachi (who is now under custody) and a friend of Obaidullah. Shaikh Muhammad Ibrahim MA was educated at Pune.

In February 1915, he got a position of professorship in Habibiah College where he became a staunch opponent of Britain.

He is a big revolutionary of Kabul. He has taken key part in hatching conspiracy and planning with M Obaidullah, Muhammad Ali BA Kasuri, Raja Mahindra Pratap and Barkatullah etc.

It is said that M Obaidullah invited especially Shaikh Ibrahim and Muhammad Ali Kasuri to Kabul to prepare the ground for jihad.

In June 1916, he and Muhammad Ali were brushed aside from Habibiah College. He left for the autonomous area on 10 July where he is probably busy till now instigating the frontier mullahs and tribesmen for jihad.

It is reported that he wished to go to Germany via Arab in 1916. He is Major General on the list of Junood-e-Rabbaniyah.

(3) Ibrahim Sahib Molvi Kawi

He is Lieutenant General on the list of Junood-e-Rabbaniyah. He is the same Huda Mulla, the student of Ibrahim alias Ahmad Jan of Kama. He was first person who stirred up for waging jihad in 1908.

(4) Ibrahim Molvi of Sialkot

Ibrahim Molvi, son of mason Qadir Bakhsh, resident of Sialkot, is a famous, influential and prejudiced Wahabi preacher. He travels across India and delivers fiery speeches in the functions of Wahabis and in debates with other sects. He has always been in demand.

He is staunch supporter of Zafar Ali and a friend of Sanaullah Amritsari. He is friend of Molvi Abdur Rahim alias Basheer Ahmad and Abdullah Peshawari bookseller.

He created much disturbance and mischief in Sialkot during the Tarabulus War, Balkan War and Kanpur riots.

M Ibrahim is suspected to have hand in the Muslims propaganda against the Britain.

He is Lieutenant General on the list of Junood-e-Rabbaniyah.

(5) Abul Kalam Azad

He is Mohiuddin, nicknamed as Abul Kalam Azad, notorious editor of Al-Hilal and founder of Anjuman Hizbullah Calcutta and Darul Irshad College.

He resides in Delhi but was educated in Arab. He is one of the staunchest supporters of Pan-Islamism, extremely anti-British and highly prejudiced. He was an active member of Deoband's Jihad conspiracy.

It is believed that he extended financial and other kinds of help to the Indian fanatics during recent turmoil.

He is Lieutenant General on the list of Junood-e-Rabbaniyah.

(6) Abu Muhammad Ahmad Molvi of Lahore

Molvi Ahmad Chakwali son of Ghulam Hussain, caste Awan, resident of Chakwal, received education in Gangoh and Deoband. At Deoband he learnt from Maulana Mahmood Hasan. There he first met Obaidullah who was then a student. He became sincere follower of Mahmood Hasan.

In 1892, he was appointed as imam in Sufi Mosque, Kashmiri Bazaar of Lahore where he remained till his arrest in September 1916. For some time he had been Deputy Director of Jamiatul Ansar. Molvi Ahmad is an important member of the Wahabi movement in India. He is very sincere and ardent colleague of Obaidullah and has been closely associated with Indian fanatics. He has been in Asmast several times.

He is an exclusive agent of Mujahideen to collect donations in Punjab. He helps Molvi Hamdullah to supply money to the Indian revolutionaries in autonomous areas.

He acts as intermediary between Indian fanatics in Asmast and their sympathizers in India.

The Sufi mosque serves as lodge for the representatives coming and going to Frontiers. He is uncle of Qazi Ziauddin MA and father-in-law of Ahmad Ali.

He has deep relation with the students who fled away from India.

In the explanatory letter to Shaikh Abdur Rahim, he has been mentioned to be made a source to send the reply.

He has been mentioned as Colonel in the list of Junood-e-Rabbaniyah.

He is nowadays in Ropad Dist Ambala where his movement is banned.

(7) Ahmad Jan

He is mentioned in the letter which Obaidullah sent to Hadhrat Maulana describing the accounts after Jeddah.

He belongs to Kazan of Russian Turkistan. He studied at the Madrasa of Deoband with his countryman Hurmatullah for some years. About two years ago, they went to Hejaz with Maulana Hussain Ahmad Madani and perhaps they are still there.

(8) Ahmad Jan Molvi

He is the nephew of Molvi Ghulam Rasool, a teacher of Deoband Madrasa.

It is said that he accompanied Aziz Gul when Maulana Mahmood Hasan sent the latter to survey the preparations made for jihad in autonomous areas.

(9) Ahmad Hasan Molvi of Kairana (UP)

He was a devout follower of Obaidullah in Jamiatul Ansar, but before leaving Deoband there arose some differences between them.

Nevertheless, Ahmad Hasan had been attending the secret meetings held at the house of Maulana Mahmood Hasan.

(10) Ahmad Hussain Molvi of Kairana (UP)

He is imam of Jama Mosque of Shimla and a distinguished student of Mahmood Hasan.

He is known to send donations more than once through Molvi Hamdullah to Maulana for preaching jihad.

(11) Ahmad Ali Molvi, Deputy Director Nizaratul Maarif

He is Ahmad Ali son of Habibullah of Babuchak, Dist Gujranwala. He was educated under the supervision of Molvi Obaidullah. After completing the education he was appointed as teacher in a madrasa in Gothpir Jhanda, Dist Hyderabad (Sindh). Later, he was transferred at the same post to another school established by Obaidullah in Nawab Shah.

Ahmad Ali was a student when Nizaratul Maarif was established in Delhi, but soon he was promoted as professor

and finally he was designated as Director of the Nizaratul Maarif.

The fatwas and letters that Molvi Abdullah carried with him from Molvi Obaidullah in Kabul were for Ahmad Ali who distributed them rightly in the addressees. He was in contact with Mohiuddin alias Barkat Ali BA of Kasur, Khwaja Abdul Hai of Gurdaspur, Dr Sadruddin, Abul Kalam Azad, Hasrat Mohani and so on.

He was prevented to visit Lahon Dist Gurdaspur but later he was discharged on bail in March 1917. He is a Colonel in the list of Junood-e-Rabbaniyah.

The later investigations reveal that M Ahmad Ali was an active member of the jihad conspiracy of Pan-Islamism. His residence in Nizaratul Maarif served as centre for the conspirators to meet and conspire, and the travelling conspirators used to stay there while going and returning to and fro autonomous areas.

(12) Ahmad Miyan Molvi

See Syed Haji Ambethwi

(13) Asadullah Shah Pir Sindhi

He is probably a resident of Amrot Dist Sukkur (Sindh). He is a colleague of Obaidullah and studied at Madrasa Gothpir Jhanda when Obaidullah was also there. He studied for sometime in Nizaratul Maarif as well. He is reported to be a very active agent of Obaidullah.

He is on the list of Junood-e-Rabbaniyah as Lieutenant General.

(14) Asmast

It is the headquarter of Mujahidin's settlement which lies 30 miles away from Darband towards northwest in the area of Madakhil. In Pashto, the words '*smas*' or '*samasta*' mean: 'cave'.

(15) Ismail

He is the Mufti of Nawab of Amb. He arranged for lodge and food of jihadi students of Lahore in Darband and delivered their luggage to Asmast. He has sincere relations with present Amirul Mujahideen.

(16) Ismail Hafiz

He is teacher of an Arabic school in Roorkee. He was an active colleague of Molvi Zahoor Ahmad in collecting donations for jihad propaganda of Maulana Mahmood Hasan. He collected donations in rural areas of Roorkee and then delivered them to Hamdullah through Zafar Muhammad. It is said that he collected a big sum of money in Kiratpur and Najibabad.

(17) Istafa Karim BA of Qaisar Bagh, Lucknow

He has been a student of Nizaratul Maarif Al-Quraniah. He is said to be a close partner of Obaidullah in launching Nizarat. He visited Gothpir Jhanda Shah in April 1915 with Qazi Ziauddin MA and Molvi Mazharuddin to meet Obaidullah when the latter was getting ready to flee to Kabul.

Now, he is probably a teacher in any school in Moradabad.

(18) Allah Nawaz Khan

He is Son of Bahadur Rab Nawaz Khan, Honorary Magistrate of Multan. He is one of the jihadi students (of Government College Lahore) who fled to Frontiers in February 1915. He was very strict at the question of migration and his room in the boarding house of the college was centre of activists when the migration was planned.

He got Shaikh Abdul Haq, the bearer of Silken Letters, and his brother Shah Nawaz convinced to accompany him to Kabul.

He is on the list of Junood-e-Rabbaniyah as Lieutenant General.

(19) Amdad Hussain Hafiz

He was Imam of Roorkee Mosque. In the beginning, he used to contribute donations for jihadi propaganda of Maulana Mahmood Hasan through Molvi Zahoor Ahmad, Arabic teacher of Roorkee Madrasa, but later they had some conflicts.

(20) Amir Shah

He is an employee of Kunwar Liyaqat Ali, Raees of Maindhu (United Provinces). Due to differences between Maulana Mahmood Hasan and the loyal Principal of Madrasa Deoband Shamsul Ulama Hafiz Ahmad he was a bit disheartened. But, now he is a follower of Shamsul Ulama. Obaidullah had mentioned him in the letter in which he described the accounts occurring after Jeddah.

(21) Ansari Dr

He is on the list of Junood-e-Rabbaniyah as Lieutenant General. He has been mentioned by Obaidullah as 'Doctor Sahib' in his letter which contains the accounts occurring after Jeddah.

Dr Mukhtar Ansari of Delhi was the leader and organizer of All India Medical Mission to Turkey at the time of Balkan War in 1913. He is brother of Hakim Abdur Razzaq and a follower of Maulana Mahmood Hasan. He is a famous advocate of Pan-Islamism and the most dangerous pro-Turkey Muslim in India.

In Delhi, he used to bear all expenses of Nizaratul Maarif. He is believed to be among those who pressed Maulana Mahmood Hasan to migrate from India.

Molvi Abdullah Sindhi brought two letters from Kabul for Dr Ansari; first was from Barkatullah and second from Obaidullah.

(22) Azizuddin

He is said to be a resident of Faizabad. He is a former employee of Barrister Nirmoresin & Co and later settled in Mecca. He used to attend the secret meetings of Maulana Mahmood Hasan held in Dharampur Rabat (Mecca) and was invited to participate the private meetings of jihad. It is believed that Azizuddin helped Maulana Mahmood Hasan to get introduced to Ghalib Pasha.

(23) Abdul Aziz

He has been mentioned in the letters addressed to Hadhrat Maulana.

He is said to be a resident of district Peshawar. He was a student at Deoband Madrasa when Molvi Fazl Rabbi was there.

Around June 1916, he accompanied Fazl Rabbi and Fazl Mahmood to Kabul on a secret mission from Haji Turangzai to meet Sardar Nasrullah Khan. Possibly, he is the same Abdul Aziz, the son of Haya Gul of Isteman Zai, who fled to autonomous areas in 1915 with Haji Turangzai. He may be the same person who has been mentioned as Colonel in the list of Junood-e-Rabbaniyah with the words: "Molvi Abdul Aziz, agent of Hizbullah delegation in Yaghistan". Presently, he is perhaps in autonomous areas.

(24) Abdul Aziz Molvi of Rahimabad

Son of Hamdullah, resident of Rahimabad, near Darbhanga (Bihar & Orissa)

He is well-known Wahabi Molvi who travels across North India and participates in Wahabi functions.

He has been included as Lieutenant General in the list of Junood-e-Rabbaniyah.

(25) Abdul Aziz Shawesh, Shaikh

An infamous Egyptian supporter of Pan-Islamism, he was punished when found guilty of rebellion. In 1911, he visited Turkey and from then onward he is the most active conspirator

in Unity and Development Committee against the peace of Egypt and India.

He is a friend of Dr Ansari and had contacts with Muhammad Ali of Comrade before his detention.

He has been mentioned as Lieutenant Colonel in the list of Junood-e-Rabbaniyah.

(26) Abdul Bari Molvi, Firangi Mahal, Lucknow

Chairman of Anjuman Khuddam-e-Kaba and a fanatic supporter of Pan-Islamism

He had relations with Maulana Mahmood Hasan and had similar thoughts. He is Lieutenant Colonel in the list of Junood-e-Rabbaniyah.

(27) Abdul Bari Molvi, Muhajir

Son of Molvi Ghulam Jeelani, retired magistrate, Lyallpur

He was among the students of Lahore who fled to autonomous areas for jihad in February in 1915. The big conspirators in Kabul trusted him fully and he was allowed to join the secret meetings which were held with German Mission in Civil Lines of Kabul.

In June 1916, Raja Mahindra Pratap and Molvi Barkatullah directed Abdul Bari and Shujaullah on a secret mission to Constantinople and Berlin via Iran. They carried with them the letters of Sardar Nasrullah Khan addressed to Sultan of Turkey and Kaiser of Germany, but they were arrested in Seestan.

Abdul Bari is a Major General in the list of Junood-e-Rabbaniyah and is an agent of the Provisional Government for India. Nowadays, he is under arrest in Lahore.

(28) Abdul Hai Khwaja

He is son of Khwaja Abdur Rahim who is a clerk of Khurshid Alam Barrister at Gurdaspur. He got education in Gurdaspur, Lahore and then in Deoband Madrasa.

At Deoband he was a sincere friend of Obaidullah. He has been serving in Islamia College Meerut, in many institutions of United Provinces and in Islamia High School of Gujranwala.

He delivered a speech and urged people for jihad in Gurdaspur in August 1915. For some time, he has been on the editorial board of '*Iqdaam*' Calcutta and had friendship with Najmuddin Ahmad, Abul Kalam Azad and Mohiuddin alias Barkat Ali Kasuri. All these people are extremist supporters of Pan-Islamism.

He used to participate in secret meetings held at the residence of Maulana Mahmood Hasan.

He is a colonel in the list of Junood-e-Rabbaniyah.

(29) Abdul Hamid Muhajir

Son of Muhammad Hussain, resident of Ramgarh Sarai Haro, Dist Ludhiana

He is among the Lahore's students (of Medical College) who fled to Frontiers in 1915. His brother Ghulam Rasool Khan BA, LLB is a pleader in Ludhiana.

He is a colonel in the list of Junood-e-Rabbaniyah.

(30) Abdul Haq Molvi of Lahore

Son of Molvi Muhammad Ghaus, Kucha Chabuk Sawaran, Lahore, owner of Rifah-e-Aam Press, brother in law of Molvi Abdur Rahim alias Molvi Bashir

He is a staunch Wahabi and extremist. He has close contacts with Indian fanatics and used to collect funds for them. He is close friend of Molvi Ahmad Chakwali, Abdullah Peshawari bookseller, Sanaullah etc. Before his arrest in Sep 1016, he was thought to be in secret correspondence with M Abdur Rahim in frontier. His name is on the list of M Muhammad Mubeen which includes the names of those who are believed to give help and support to the propaganda of Deoband's jihad.

He is a Colonel in the list of Junood-e-Rabbaniyah. He was banned to live in Phulwar, but was released on bail in Mar 1917.

(31) Abdul Haq Shaikh

It is he who brought the Silken Letters. He was a convert from Hinduism. His previous name was Jeevan Das. He is son of Loranda Ram, resident of village Warchha, Thana Ganjiyal, Dist Shahpur. He studied up to entrance and left school in 1909. Having lived various types of life, he accepted Islam in 1912. For some time, he served as tutor of two sons of Khan

Bahadur Rab Nawaz Khan. Allah Nawaz Khan, son of Bahadur Rab Nawaz Khan urged him to join the jihadi students.

In Feb 1915, he crossed the border with them. In July 1916, Obaidullah sent him with Silken Letters to Shaikh Abdur Rahim of Hyderabad (Sindh) who had to forward them to Maulana Mahmood Hasan in Arab.

He is a Major in the list of Junood-e-Rabbaniyah. For some period, he was asked to confine himself to Montagmiri Police Line, but in March 1916 the confinement was lifted. Now he is a police constable in Railway.

(32) Abdul Hasan Molvi of Jaunpur, United Provinces

He is among the 13 deviant people who went to Arab with Molvi Mahmood Hasan in September 1915. But, perhaps he came back with Muhammad Miyan, Murtuza Hasan, Molvi Sahool, and others.

(33) Abdul Kareem Saronj

He is a prosperous dealer of skins in the Tonk state. He is also among the 13 deviant people who accompanied Maulana Mahmood Hasan to Arab in September 1915. Abdul Kareem is a devout follower of Molvi Mahmood Hasan. Perhaps he also returned India with Muhammad Miyan, Murtuza Hasan etc.

(34) Abdul Kareem, Deputy Raees al-Mujahideen

He is former army commander of Indian fanatics in Asmast. He spent 30 years there. He a native of Bengal aged 70 years.

He is son in law of late Raees al-Mujahideen (Head of Mujahideen). He is said to be much travelling across India.

Now, he is Governor of Mujahidin's new small colony on the border of Kabul in Chamarqand.

He is a Lieutenant General in Junood-e-Rabbaniyah.

(35) Abdul Khaliq

Son of Sardar Bahadur Muhammad Amin Khan, resident of village Azimabad, Dist Shahpur

He is amongst the jihadi students of Lahore (Government College). He reached Haripur one day later when the group had left for Asmast, so he came back.

(36) Abdullah Ansari Molvi

M Abdullah Ansari is a resident of Dist Saharanpur (United Provinces). He had been Head of Theology Department in MAO College. He drew our attention in 1913 when he signed the fatwa of Fazlul Hasan Hasrat Mohani to boycott the European products. Later, he pulled back from his support of the fatwa through a letter to newspapers.

He is a Major General in the list of Junood-e-Rabbaniyah.

(37) Abdullah Haroon Haji

This is the same Haji Abdullah Haroon Memon from Kutch, prosperous businessman of sugar and Honorary Magistrate of Karachi. He is an extremist Wahabi and very dangerous propagandist of Pan-Islamism. During the Tarabulus War in

1911-12, Abdullah was the secretary and treasurer of Red Crescent (Sindh branch) and used to collect funds for the Turks. In August 1913, when the Railway engineer wanted to remove the platform of prayers built over an encroached land of Railway Police Lines, he as the chairman of Anjuman Ziaul Islam tried to create a disturbance similar to that had have happened in the case of the mosque in Kanpur. Also, he collected funds for the Turks during Balkan War. He is thought to be behind the cinema agitation in Karachi which led to some trouble in Northern India in 1914. He is a friend of Molvi Muhammad Sadiq of Khaddah (Karachi), Abul Kalam Azad and other fanatic supporters of Pan-Islamism.

According to the statement of Molvi Ahmad Ali, Abdullah Haroon is giving financial help to Abul Kalam Azad in anti-British schemes and is a close associate of him in the propaganda of jihad abroad.

(38) Abdullah Imadi

See under "Imadi"

(39) Abdullah Molvi of Ghazipur

Molvi Hafiz Abdullah of Ghazipur is a famous Wahabi molvi who is mostly active in Bihar and Orissa. Molvi Abdullah was a teacher in Ahmadia Madrasa Shahabad in 1906 and later he became the Head Molvi and Secretary of Aarah Madrasa in 1907. The Madrasa of Aarah is the mother of all madrasas in Bengal, Bihar and Orissa.

He is a Lieutenant General in the list of Junood-e-Rabbaniyah.

(40) Abdullah Molvi of Sindh

Son of Nihal Khan, resident of village Goth Malan Bakhsh Nawazi, Thana Mathelu, Dist Sukkur

He is a follower of Ghulam Muhammad of Deenpur in State Bahawalpur. For some period, he has been a teacher of Persian in Gothpir Jhanda, Tehsil Hala, Dist Hyderabad (Sindh).

In July 1915, he accompanied Molvi Obaidullah to Kabul. In February 1916, he visited India with letters of some main conspirators.

Having delivered the letters he did not return to Kabul. He was arrested in Sep 1916 and gave a very important statement. He is banned to move out of his village.

He is a Colonel in the list of Junood-e-Rabbaniyah.

(41) Abdullah Shaikh Muhajir

Son of Shaikh Abdul Qadir, Secretary District Board Mianwali, a resident of Sialkot

He is among the jihadi students of Lahore (Government College) who fled to Frontiers in February 1915. He was very close to Molvi Abdur Rahim alias Molvi Bashir and M Fazl Ilahi of Wazirabad who sent him to Delhi to consult Maulana Abul Kalam Azad which is the best place to migrate from India to for the purpose of jihad. Now he is perhaps in Kabul.

He is a Lieutenant Colonel in the list of Junood-e-Rabbaniyah.

(42) Abdul Latif

Son of Sharf Deen Khail, resident of Kohat, a member of jihadi group of Kohat, 1st year student of Islamia College of Peshawar

He also fled to autonomous area some time after the absence of the jihadi students of Lahore. Probably, he is now in Kabul with his three colleagues.

(43) Abdul Latif Haji Panipati

Son of Haji Abdur Rahman, caste Rajput, resident of Panipat, Dist Karnal

He passed Entrance examination in 1885 and passed the examination of Training College in 1887. Then he served as teacher for four years. In 1893, Haji Abdul Latif opened a bangle shop in Panipat and now is also in the same profession. In September 1915, he went to Hejaz by SS Ship for Hajj with a letter of Molvi Hamdullah of Panipat to Maulana Mahmood Hasan in Mecca.

The letter read that everything was going fine with jihad. While returning he destroyed the letter in Aden as he saw police inspecting Molvi Muhammad Masood who was travelling with him. Abdul Latif met Maulana Mahmood Hasan in Mecca and informed him of the conditions. In November 1916, he was arrested under Defence Act when he was returning, but since he was only carrying a letter to Molvi Mahmood Hasan and there was no other proof of his involvement in jihad conspiracy so he was later freed.

(44) Abdullah Tunda Molvi

He finds mention under Muhammad Masood that he was presently in frontier with Haji Turangzai, Molvi Saifur Rahman, Fazl Rabbi and others. He is said to be a Punjabi molvi who studied at Deoband. There he used to attend the secret meetings held at the residence of Maulana Mahmood Hasan. Having completed his education, he frequently visited Deoband. He was seen therein 6 months before Molvi Mahmood Hasan left for Arab.

According to Molvi Jaleel, he is probably from Ludhiana City. Perhaps, he is the same Molvi Abdullah son of Molvi Muhammad, caste Shaikh, resident of village Kot Badal Khan, Dist Jalandhar. The latter is *tunda* (lame, disabled) and a Deoband graduate. In the beginning he stayed in village Hardoshaikh (Dist Jalandhar) and before coming to present place he lived in Bodal Wali (Dist Ludhiana) for ten years. After completing his education, Molvi Abdullah established a madrasa in Kot Badal Khan where the education of Arabic and Persian was imparted. Later, he settled in village Rubia (Dist Lyallpur) and opened a cloth shop, but soon he returned to Kot Badal Khan. Then he went to Mecca and on his return opened a madrasa where some students from United Provinces also got education. The present whereabouts of Molvi Abdullah is unknown.

(45) Abdul Majeed

Formerly a constable (typist) of Kohat Police, resident of Fort Sobha Singh, Dist Sialkot

He was a member of Kohat's jihadi party who fled to autonomous area after the Lahore's students went missing. Perhaps, nowadays he is in Kabul.

(46) Abdul Majeed Khan Muhajir

Son of Muhammad Amin Khan, Major 15th Lancers, resident of Dist Dera Ismail Khan

He is a member of the jihadi party (Government College Lahore) who fled to autonomous area in February 1915. He died in Kabul.

(47) Abdul Qadir Azad Subhani

See "Azad Subhani".

(48) Abdul Qadir Molvi, resident of Deenpur

Son in law of Molvi Ghulam Muhammad of Deenpur (State Bahawalpur), first teacher of Obaidullah

It is believed that he and his father in law have continued their relation with Molvi Obaidullah and Shaikh Abdur Rahim of Hyderabad (Sindh) who was written explanatory letter. He was arrested in September 1916. For some time, he was confined to live only in Sarsas. Now he is in Deenpur from where he is banned to move out.

He is a Lieutenant Colonel in the list of Junood-e-Rabbaniyah.

(49) Abdul Qadir Molvi, resident of Kasur

A famous pleader of Kasur, father of Mohiuddin alias Barkat Ali BA who is disallowed to go out of Wasoya (Dist Hoshiarpur) and Muhammad Ali BA ex-principal of Habibiah College Kabul, a supporter of Pan-Islamism.

He is a Lieutenant General in the list of Junood-e-Rabbaniyah.

(50) Abdul Qadir Shaikh Muhajir

Son of Molvi Shaikh Ahmad Deen BA, Assistant Inspector of schools, resident of Qila Khazana Police Station, Sadar Gujranwala, one of the jihadi students of Lahore (Government College). He fled to Mujahideen in February 1915 and had good relations with the chief conspirators. Abdul Qadir was arrested with Dr Mathura Singh in Seestan when they were heading to China and Japan on a secret mission. He is a Colonel in the list of Junood-e-Rabbaniyah and nowadays is under arrest in Lahore.

(51) Abdur Rahman Maulana

He is mentioned in the first page of the letter of Obaidullah to Maulana. He is a Lieutenant General in the list of Junood-e-Rabbaniyah. He could not be identified. It is quite possible that this person is Hafiz Abdur Rahim of Delhi who raised objection to Anjuman Khuddam-e-Ka'ba in the beginning of 1916 and later dissociated himself from the controversy.

(52) Abdur Razzaq Sahib Haji

He is Mulla-e-Huzoor, the senior Mulla of Amir's durbar, Head of Madrasa Sultani (Kabul University) where he used to give lectures on Astronomy.

He was educated at Deoband and was a classmate of Molvi Ahmad Chakwali. He was follower of Molvi Saifur Rahman of Delhi. He is staunchly anti-British. For some period, he worked as tutor of Sardar Inayatullah and accompanied him during his visit to India.

He is superintendent and secretary of Sardar Nasrullah Khan. The Sardar corresponds the prominent mullas of the Frontiers through him. He has good terms with all big mullas especially Mulla Qamruddin, Mulla Pawand and Lala Peer. It was reported that he marched with 150 followers in 1908 for waging war against Britain, but the Amir convinced him to stop.

In Kabul he is supporter of Indian revolutionary party. He is key person behind every fanatic activity happening across border. He is closely connected with present tribal disturbances. The Russians discovered a passport signed by Abdur Razzaq when they arrested Abdul Bari and Dr Mathura Singh.

(53) Abdus Salam Farooqi Syed, Molvi

Syed Abdus Salam, owner of Farooqi Press Delhi. He is member of Nadwatul Ulama and Anjuman Khuddam-e-Ka'ba. He earnestly supported Shibli Nomani when the latter was brushed aside from Nadwa and was trying hard to come back for political propaganda. After the beginning of war with Turkey, he was invited to attend the meeting convened by Dr Ansari to discuss the matter. He advocated fiercely Maulana Abdul Bari and Anjuman in the recent issue of Anjuman Khuddam-e-Ka'ba's accounts.

He is a Colonel in the list of Junood-e-Rabbaniyah.

(54) Abdul Waheed

See under "Waheed", page 91

(55) Abdur Rahim Molvi alias Muhammad Basheer alias Muhammad Nazeer

Son of Molvi Rahim Bakhsh, former imam of Chinian Wali mosque Lahore, a businessman of Wahabi books, extremely fanatic and enthusiastic

He is an active member of jihad movement. He is chiefly responsible for the migration of Lahore's jihadi students to Frontiers. After the students went missing he himself managed to flee to the autonomous area. He has much influence in Indian fanatics. He works as governor of Abdul Karim in his absence in the new colony of Mujahideen in Chamarqand. He is in connection with main conspirators in Kabul. He acts as messenger between Head of Mujahideen and Sardar Nasrullah Khan and had visited Kabul several times. He took part in the Frontier War of 1915. In fact he was the person who inflamed the tribes of Buner, Sawat and Mohmand to attack the British fronts. For this purpose he received money and weapons from Sardar Nasrullah Khan. Now, he is actively engaged in instigating the tribes in the area. He is a Major General in the list of Junood-e-Rabbaniyah.

(56) Abdur Rahim Molvi, resident of Azimabad

A prominent Wahabi of Bihar and Orissa, he seems to be a member of the family to which his leader Ahmadullah belongs, who was given life imprisonment in the trials of Wahabis in 1865. It is said that his father was arrested in Mutiny. Seemingly he is very old. Abdur Rahim is among those whom Mahmood Hasan sought advice before leaving India for Arab. Abdur Rahim agreed the decision of Mahmood Hasan to go to Arab. He is a Lieutenant Colonel in the list of Junood-e-Rabbaniyah.

(57) Abdur Rahim Molvi, resident of Raipur

See "Rai Wala Molvi".

(58) Abdur Rahim Shaikh Sahib, Hyderabad Sindh

He is the addressee of explanatory letter of the Silken Letters. His father's name is Bhagwan Das, he is a convert Muslim and very infamous for his efforts to convert prestigious Hindus to Islam. He is tailor by profession. He lived in Gadi Campus near the house of Hakim Abdul Hakim in Hyderabad. He is a colleague of Shaikh Ibrahim Sindhi MA, ex-professor of Habibiah College, Abdul Majeed, editor of Al-Haq Hyderabad and M Obaidullah. He helped Obaidullah to arrange his journey to Kabul. He is an important member of the conspiracy and a famous fanatic who acts as medium between conspirators in India, Hejaz and Kabul. He is a Colonel in the list of Junood-e-Rabbaniyah. His current location is unknown; perhaps he is with Obaidullah in Kabul.

(59) Abdur Rahman

He is a Major in the list of Junood-e-Rabbaniyah. Probably, he is the Abdur Rahman, brother of Shaikh Abdullah Muhajir, son of Shaikh Abdul Qadir, Secretary District Board Mianwali. In 1915, he was a student of MA in Government College. He joined the jihadi students in Asmast after ten days of their arrival. He is in Kabul nowadays.

(60) Abdur Rahman

He is mentioned under the account of Muhammad Masood. He is among the activists of Mahmood Hasan who were sent

to frontier in 1915 to urge the autonomous tribes on jihad. It is said that he is a Punjabi, but his address could not be known. Possibly, he is the same Abdur Rahman who journeyed to Kabul in 1916 along with Fazl Rabbi, Fazl Mahmood and others. Perhaps, he is now with Haji Turangzai in the autonomous areas.

(61) Abdur Rahman of Jalandhar

He was the first person who met Maulana Mahmood Hasan and his colleagues at their arrival in Mecca. We have no certain report about his address. It is said that he is an alumni of Deoband Madrasa and now he is a student of Madrasa Saulatiyah in Mecca. Later, he started helping Khan Muhammad in arranging of food for this group. He is said to be 35 year old. Probably, he is the Abdur Rahman of Kot Badal Khan (Dist Jalandhar) who once was a student of Deoband and now is missing. This Abdur Rahman is brother of Molvi Abdullah who is probably called Abdullah Tunda who has been mentioned in the accounts of Muhammad Masood.

(62) Abdur Rahman Shaikh

He is a former Sikh of Gujranwala district. For some years he worked as tailor in Anar Kali Bazaar Lahore. He joined the Indian fanatics nearly 6 years before. He is a prominent agent of Mujahideen from India for collecting donations. He is believed to have received funds frequently from Molvi Ahmad Chakwali and Molvi Abdul Haq of Rifah-e-Aam Press Lahore.

(63) Abdur Rashid Muhajir

Son of Hafiz Abdul Lateef pleader, resident of Lahore who practices in Mardan

He is one among the jihadi students of Government College Lahore who fled in February 1915 and joined the Mujahideen. Now he is perhaps in autonomous areas with the revolutionary party which carried the secret letters of Sardar Nasrullah Khan from Kabul to mullas of Frontiers and others. In the letter, they were appealed to unite and wage war against Britain. He is Colonel in the list of Junood-e-Rabbaniyah.

(64) Abdur Razzaq Sahib Hakim

Son of Jan Muhammad alias Abdur Rahman Sahib Ansari, resident of Ghazipur United Provinces, brother of Dr Ansari of Delhi

He is a famous Hakim and practiced for years in Hyderabad Deccan. He is a devout follower of Maulana Mahmood Hasan and is among those who urged him to migrate from India. He arranged the journey of Mahmood Hasan to Arab and went to Bombay to see him off. He is giving 50 rupees monthly for the expenses of Mahmood Hasan's family. Undoubtedly, he is a member of the conspiracy. On November 10 1916, he sent Molvi Muhammad Masood to Hejaz to prevent Maulana Mahmood Hasan from returning to India and inform him of the situation prevailing in the country. He was mentioned with the word "Hakim Sahib" in the letter of Obaidullah which contains the detailed events occurring after Jeddah addressed to Hadhrat Maulana.

He is a Lieutenant General in the list of Junood-e-Rabbaniyah.

(65) Abdus Salam

Son of Haji Muhammad Akbar, Head of Madrasa Imdadia Moradabad

He is in Arab now. He took part in the jihad discussions of Deoband rebels in Mecca. Through his father Maulana Mahmood Hasan was informed whether to come back to India or not. The father and son both served as media for correspondence between Mahmood Hasan in Medina and his friends and relatives in India.

(66) Ali Muhammad

Son of Syed Sharfuddin Kaghzi, resident of village Kenthan, Thana Waso, Dist Hoshiarpur

He accompanied Dr Ghulam Muhammad of Batala to Kabul as compounder and till now is an employee of the Afghan Government. According to the Silken Letter's messenger Shaikh Abdul Haq, the migrant Indian students in Kabul used to communicate their relatives through him and this continues till date. In March 1916, he was on leave and visited Punjab. While returning to Kabul he took clothes from the houses of migrant students; Abdullah, Zafar Hasan, Khushi Muhammad and Abdul Hameed.

(67) Anees Ahmad Molvi BA

Anees Ahmad is son of Molvi Idrees Ahmad of Aligarh College. He has been a student of Jamiatul Ansar Deoband and later studied at Nizaratul Maarif Al-Quraniah. During Balkan War of 1912, he very enthusiastically collected donations for Turkey and led the initiative to boycott the European products. He himself forsook wearing European

clothes and started wearing homespun rough khaddar. He used to take part in secret meetings at Deoband and was a sincere friend of Molvi Obaidullah. It is said that he helped Muhammad Miyan in collecting donations for jihad. His father Idrees Ahmad was a member of Nizaratul Maarif Committee and a friend of Haji Abdul Ghaffar, owner of the famous Wahabi firm of Delhi ‘Haji Ali Jan & Company’. He is partly responsible for creating and strengthening the jihad thinking in Maulana Mahmood Hasan. Perhaps, he was a member of the conspiracy. Nowadays, he is Professor of Theology in Aligarh.

(68) Anwar Shah Molvi

A teacher of Madrasa of Deoband, he is a Kashmiri and a renowned scholar. He is very much revered in Deoband. He actively helped Jamiatul Ansar in collecting funds for Red Crescent during Balkan War. He supported the boycott of foreign products. It is thought that Anwar Shah also took part in the conspiracy. He was about to accompany Maulana Mahmood Hasan but the latter insisted him to remain in India.

(69) Aziz Gul

Son of Shaheed Gul who lives in Kakhail Pathan Dargati, Northwest Frontiers, he is of very fiery nature. He became a follower of Maulana Mahmood Hasan when he was studying in Deoband. He is an important conspirator. He yearns for migration and is among those who urged Maulana continuously to migrate for jihad. He used to take part in secret meetings held at Deoband and visited Arab in September 1915 with Mahmood Hasan. Before his journey of Hejaz, he was sent to autonomous areas by Maulana Mahmood Hasan to inform the deviant people like Haji Sahib,

Saifur Rahman and others about Hadhrat Maulana's intention to migrate from India and to observe jihad and its preparations. He stayed with Hadhrat Maulana when most of his followers were sent back to India. It was said that Aziz Gul would soon visit India with the edicts of Anwar Pasha and Jamal Pasha, and the edicts will be forwarded from here to Afghanistan. But the later investigations suggest that he was arrested in Mecca around 2 December and was sent to Jeddah on the order of Sharif Mecca. From there, he was deported to Egypt on 12 January 1917. Aziz Gul is a Colonel in the list of Junood-e-Rabbaniyah.

(70) Azizur Rahman

The eldest brother of Matloobur Rahman, he was an employee of Deoband Madrasa as Mufti. He was a devoted follower of Maulana Mahmood Hasan but he did not take part in the conspiracy.

(71) Babarai Mulla Sahib

He is a Lieutenant General in the list of Junood-e-Rabbaniyah. He is son of Abdur Rahman Salar Zai, Biokatra (Bajaur) and has influence in Salar Zai and Mohmand tribes. He is 66 year old and very mischievous and defiant molvi. In the beginning, he denied taking part in jihad in 1915, but when Haji Sahib Turangzai taunted him he attacked Shabqadar in September 1915 with ten thousand Mohmand tribesmen. He is also called Jan Sahib, but he should not be mistaken by Jan Sahib of Bajaur.

(72) Barkatullah Molvi Bhopali

This is the same infamous molvi Barkatullah who previously was a professor of Urdu in Tokyo and gained popularity in Japan due to anti-British propaganda. He is son of Munshi Qudratullah of Bhopal. Having being dismissed by Japan Government in 1914, he moved to San Francisco and became an active member of the Ghadar Party. From there he went to Berlin and joined Indian National Party. Later, he was sent to Kabul with the German and Turkish Mission.

He is in Afghanistan with Raja Mahindra Pratap and Obaidullah, and is actively busy in instigating Afghanistan against Britain. Obaidullah mentioned him in his letter to Hadhrat Maulana. He is a Lieutenant General in the list of Junood-e-Rabbaniyah. Also, he finds mention in the letter that contains the details about the Provisional Indian Government.

(73) Darul Irshad (Madrasa of Ilahiyaat)

This madrasa was established by Maulana Abul Kalam Azad in Calcutta in 1915. Seemingly, it is an educational institution but the terms of admission indicate that the college aims at promoting pan-Islamism beside education. Some of the conditions resemble those of Manak Tola Garden Geeta School of Shri Azaband Ghosh. The admission is open for all metric pass-outs, undergraduate and graduate Muslims. All the students are bound to complete the six month training course. Then they are free to work in the direction of the Darul Irshad objectives or adopt any profession. Molvi Mohiuddin alias Barkat Ali son of Abdul Qadir pleader of Kasur, Muhammad Hussain Zaman of Gujranwala (now a clerk in the office of Traffic Major North-western Railway, Lahore), Muhammad Akbar of Sialkot and Muhammad Yunus son of Shaikh Muhammad Yusuf of Gujarat have been students of Darul Irshad in Calcutta. After the expulsion of Maulana Abul

Kalam Azad from Calcutta under Defence Act, this institution was probably closed.

(74) Faqeer Shah

Son of Ghulam Nabi of Kohat City, former student of Kohat School, a member of the jihadi party of Kohat, he also fled to autonomous areas after the Lahori students. Probably he is in Kabul now.

(75) Fatah Muhammad Sindhi

Formerly a Hindu, who was converted to Islam by Molvi Ghulam Muhammad of Deenpur (Bahawalpur State) when he was young

After conversion, he moved to Amrot Dist Sukkur where he lived for six years. He has bakery shops at Shikarpur and Sukkur. He deals in cow skin also. In July 1915, he went to Kabul with Molvi Obaidullah and returned in March 1916 with letters of Obaidullah, Barkatullah and others to some conspirators of India. In September 1916, he was issued an arrest warrant but absconded and till now is unknown.

(76) Fazl Ilahi Molvi

Son of Miran Bakhsh Kharadi, retired Subway Inspector North-western Railway, resident of Mohalla Kharadian, Wazirabad (Dist Gujranwala)

He passed entrance examination nearly 28 years ago. For a long time he served in the Engineering Department of Railway. Due to mental approach, he resigned from the

service and became a Wahabi molvi. He is very biased and is a dangerous leader of the state's jihadi party.

This is the person who, with collaboration of Molvi Abdur Rahim of Chinian Wali mosque, took prominent part in arranging the migration of Lahore's jihadi students. He went with the group to Hazarah, and along with his brother, who is a Permit Way Inspector in Jauharpur, sent them to Asmast. Later, he himself joined Molvi Abdur Rahim in autonomous area and helped him to incite the tribes for jihad. It is said that he took part in the attack on Shabqadar.

Fazl Ilahi returned to Wazirabad in November 1915 and soon after was arrested. Before his connection with the case of jihadi students, he had contacts with the Indian fanatics and worked as agent of receiving and sending money. He had good numbers of followers in and around Wazirabad from whom he used to collect huge donations in the name of Zakah and Qurbani. M Fazl Ilahi used to send the collected money to Mujahideen by a Ramzan Halwai. He was a personal assistant of M Wali Muhammad Manthui and worked with his cooperation. Molvi Fazl Ilahi enlivened the jihad spirit in any person whom he met and tried every possible effort to divert the students of Hafiz Abdul Mannan who used to give lectures on religious issues in a mosque of Wazirabad. The Mujahideen press in Asmast which published pamphlets of jihad was arranged by Molvi Fazl Ilahi. It is thought that he also provided papers and other things and forced the calligraphers to work for him. Now he is detained in Jalandhar jail.

(77) Fazlain

This word was mentioned in the letter of Obaidullah to Hadhrat Maulana. It is the dual form of *Fazl,* this indicates to two migrants; Fazl Rabbi and Fazl Mahmood who are enlisted as the officers of Junood-e-Rabbaniyah.

(78) Fazl Mahmood alias Molvi Mahmood

Perhaps, he is from Peshawar. He is a follower of Maulana Mahmood Hasan. He was sent to frontier with Saifur Rahman and Fazl Rabbi to instigate the tribes to fight against Britain. He is mainly responsible for the disturbances in the tribes in 1915. Around June 1916, accompanied by Maulana Fazl Rabbi (agent of Anjuman Hizbullah in Yaghistan) and Abdul Aziz, he went on a secret mission from Haji Turangzai to Kabul to meet Sardar Nasrullah Khan. The other members returned while he stayed in Kabul. In July 1916, he returned to autonomous areas with the party of revolutionaries which carried the letters of Sardar Nasrullah Khan for Mullas and Khans. He brought letter for Haji Turangzai. Perhaps, till now he is in autonomous area. He is a Lieutenant Colonel in the list of Junood-e-Rabbaniyah.

(79) Fazl Rabbi

He is a Colonel in the list of Junood-e-Rabbaniyah. Probably he is the same Molvi Fazl Rabbi alias Abul Fatah son of Mahmood from Yafa, Thana Shankyari (Dist Hazarah). Previously, he was a teacher in the madrasa established by Haji Turangzai in Ghadr, Tehsil Mardan. In 1918, in a function held in order to collect donations for madrasa in Ghadr, he delivered a very objectionable speech. It was known that Fazl Rabbi was recently a student of Deoband Madrasa where he associated himself with Maulana Mahmood Hasan and started attending the secret meetings held at Maulana's

residence. Mahmood Hasan sent him with Saifur Rahman, Fazl Mahmood and others to preach jihad in autonomous areas. He is responsible for many clashes of 1915. In June 1916, accompanied by Maulana Fazl Mahmood and Abdul Aziz (representatives of Anjuman Hizbullah in Yaghistan), he went on a secret mission from Haji Turangzai to Kabul to meet Sardar Nasrullah Khan. He returned from there after 10-12 days and now is in the autonomous areas.

(80) Fazlullah Miyan

Probably, he is nephew of former Amir of Indian fanatics who had some differences with present Amir Nematullah. He is a Colonel in the list of Junood-e-Rabbaniyah.

(81) Fazlur Rahman Molvi

He is nephew of Molvi Saifur Rahman. His father lived in Delhi for several years and then settled in Tonk State. He acquired education in Fatahpuri Madrasa and Nizaratul Maarif Al-Quraniah. In 1913, he was a teacher of Arabic in Pundit Bhoj Dat School in Agra where he joined the local Turkish Relief Fund Committee. He helped in collecting funds during Balkan War. Then he became Head Molvi of Madrasa in Nawakhali. In 1916, he was appointed as Arabic teacher in Saint Stephen School and later joined Nizarat staff as second molvi where he used to meet the members of jihad conspiracy. But, it is not certain whether he personally was involved in the conspiracy or not.

(82) Ghalib

In the letter of Obaidullah to Hadhrat Maulana which contains the details of happenings after Jeddah, the word “Ghalib”

means: “Ghalib Pasha”, the Turkish Army Governor in Hejaz. He gained popularity when he started pressing the Indian pilgrims to preach jihad among their countrymen.

(83) Ghalib Nama

This word finds mention in the letter of Obaidullah to Hadhrat Maulana in which he described the details of happenings after Jeddah. Literally this word means: “Letter of Ghalib”. Here it refers to the edict obtained by Maulana Mahmood Hasan from Turkish Army Governor Ghalib Pasha. This edict is written on common papers in Arabic, Persian and Turkish languages. The theme of the edict is that the Turks were at war with Great Britain and other countries and they were gaining success everywhere. The writer of the edict met Maulana Mahmood Hasan, Head Teacher of Deoband Madrasa and discussed with him all the matters. Pasha relied fully upon him, so he wanted all the Muslims, especially the Turks, to rely upon Maulana and help him by every means.

Muhammad Miyan alias Molvi Mansoor, who is among the 13 deviants who went to Arab in September 1915 in the company of Mahmood Hasan, is thought to bring the Ghalib Nama to India. He took it to Kabul after showing it to some conspirators in India.

(84) Ghulam Hussain

Perhaps, his full name is Raja Ghulam Hussain. He is former Assistant Editor of late ‘Comrade’ newspaper. He is a Major General in the list of Junood-e-Rabbaniyah.

(85) Ghulam Muhammad Kashmiri

He is a relative of Molvi Anwar Shah, the teacher of Deoband Madrasa. He had been for quite some time in Arab when Maulana Mahmood Hasan arrived there. He used to help Jan Muhammad in arranging food. He was brought India by Matloobur Rahman in October 1915. It is difficult to depict whether he took part in the jihad conspiracy of Maulana Mahmood Hasan or not, but it is certain that he was well aware of Maulana's meeting with Ghalib Pasha.

(86) Ghulam Muhammad Sahib, Maulana of Bahawalpur

Son of Haji Noor Muhammad, this family lived first in Dist Jhang, but it settled in Bahawalpur State 50 years ago. Molvi Ghulam Muhammad is staying in Deenpur (Bahawalpur) by 18-19 years. He is an influential spiritual leader and has a good number of followers in Western Punjab, Sindh and Bahawalpur. Ghulam Muhammad and Obaidullah are followers of late Peer Muhammad Sadiq of Bharchondi, Dist Sukkur (Sindh). Molvi Ghulam Muhammad is a successor of Peer Muhammad Sadiq. Molvi Abdullah Sindhi, who brought the letters of Obaidullah and other Indian conspirators to India, was asked to take Peer Ghulam Muhammad to Afghanistan, but the latter could not embarked on this journey due to the problems and difficulties of journey. But, it is said that he wrote a letter to Amir to take *Baiat* (solemn oath) that whenever the Amir will attack India he will extend every possible help. The war of 1915 in Baluchistan is reported to be a result of his efforts, but this could not be confirmed. In September 1916, he was arrested and for some time he was confined in village Noor Mahal of Jalandhar, but now he is in Deepur of Bahawalpur where his movement is banned. He is a Lieutenant General in the list of Junood-e-Rabbaniyah.

(87) Ghulam Nabi

He is a Lieutenant Colonel in the list of Junood-e-Rabbaniyah. No information could be available about this person.

(88) Ghulam Rasool Molvi

He is a teacher in Deoband Madrasa. He is thought to be a member of Maulana Mahmood Hasan's conspiracy. He was ready to accompany Maulana to Arab, but the latter forced him to stay in India.

(89) Habibullah Ghazi

This name occurred in the letters of Obaidullah to Hadhrat Maulana. He is a Major in the list of Junood-e-Rabbaniyah. He belongs to Kakori (UP). He is called Ghazi since he took part in Balkan War with Turks. He was in Mecca when Maulana Mahmood Hasan arrived there, since he was source-less so he was asked to help in preparing food and in return he received bread. Later, he became a follower of Maulana and took part in the secret meetings held in Mecca and Medina. Probably he is in Syria and is trying to join the Turkish army.

(90) Habibur Rahman Molvi

Deputy Mohtamim of Deoband Madrasa, brother of Matloobur Rahman, one among the 13 deviants who went to Arab in September 1915 with Maulana Mahmood Hasan. He did not take part in the schemes of M Obaidullah and M Mahmood Hasan, he may be considered loyal.

(91) Hadi Hasan Syed

See under "Syed Hadi"

(92) Haji Sahib Turangzai

He was mentioned only by "Haji" in the letter of Obaidullah to Hadhrat Maulana. He is a Lieutenant General in the list of Junood-e-Rabbaniyah. His original name is Fazl Ahmad, but is known with Haji Sahib Turangzai. He is son of Haji Khalil Muhammad Peerzadah of Umar Zai from Turangzai, near Charsadda Dist Peshawar. He is a follower of late Mulla Huda and had influence in the rural areas of Peshawar. He is very biased and has very negative thinking against the Government. In 1915, he moved to autonomous areas on the guidance of Maulana Mahmood Hasan of Deoband where Saifur Rahman joined him. He played active role in provoking the Mohmand, Bonarwal and other tribes to hoist the flag of jihad. He is essentially responsible for the attack on Shabqadar and had contacts with the conspirators of Kabul. He has got help from Deoband party through M Hamdullah of Panipat and Molvi Ahmad of Sufi Mosque Lahore.

(93) Hakim Jamil

He has been mentioned in the letter of Obaidullah to Hadhrat Maulana in which he described the details of events happenings after Jeddah. Hakim Jamiluddin of Deoband practices in Balia. He is an admirer of Shamsul Ulama Hafiz Muhammad Ahmad, the loyal principal of Deoband Madrasa. Perhaps, nowadays he is in Jaunpur.

(94) Hakim Sahib

He finds mention in the letter of Obaidullah to Hadhrat Maulana in which he described the details of events happened

after Jeddah. This is Hakim Abdur Razzaq Ansari, brother of Dr Ansari.

(95) Hamdullah Molvi of Panipat

This name occurred in the explanatory letter of Obaidullah to Shaikh Abdur Rahim of Hyderabad (Sindh) and in the list of Junood-e-Rabbaniyah as Lieutenant General. He is son of Sirajuddin, caste Shaikh, from Panipat Dist Karnal. He got primary education at Panipat and Kanpur and later took admission in Deoband Madrasa where he studied for three years. Having completed his education he lived in Karnal, Chhatari State and other places till 1912. Then he joined the Madrasa of Deoband in order to help Maulana Mahmood Hasan in translating the Quran. He became devoted follower of Maulana and became an associate of Obaidullah, M Abu Ahmad, M Ahmad Ali and others who, as we know, are very important preachers of jihad for pan-Islamism.

He collected one thousand rupees for Turkey during the Balkan War. He used to take part in secret meetings in Deoband. Later, was appointed as teacher in Madrasa Arabia Islamia in Khurja. In this way he used to meet the expenses of journey to Deoband. He intended to look after the family affairs of those who accompanied Maulana Mahmood Hasan to Hejaz, to send money to the party in frontier, to apprise Maulana of developments in India and to serve as contact person for correspondence between Maulana and over-border people. In these years, he served Maulana like a sincere friend and therefore he is called a close associate of Maulana. In November 1915, he sent 230 rupees through Yaar Muhammad Kabuli to Mujahideen. A letter and two fatwas of jihad were sent for Hamdullah among the letters which M Abdullah Sindhi brought from Kabul. Undoubtedly, he was employed

by Mahmood Hasan to collect donations when the latter was in India. Now M Hamdullah is in Moga Dist Firozpur where his movement is banned.

(96) Hanif Molvi

He finds mention in the letter of Obaidullah to Hadhrat Maulana that contains the details of happenings after Jeddah. Molvi Muhammad Hanif is nephew and son in law of Maulana Mahmood Hasan. M Muhammad Masood of Deoband is his brother who was sent by Hakim Abdur Razzaq Ansari to Arab in November 1916 to tell Maulana not to return to India. Hanif is a teacher in Government High School in Mathura. Maulana assigned him to arrange the family matters when he was leaving for Mecca.

(97) Hurmatullah

This name finds mention in the letter of Obaidullah to Hadhrat Maulana that contains the details of happenings after Jeddah. This person is from Qazan (Russian Turkistan). He studied at Deoband for some period with his countryman Ahmad Jan. Nearly two years ago, the two moved to Hejaz with Maulana Hussain Ahmad Madani and probably they are there till now.

(98) Harnam Singh alias Arjun Singh

Son of Bhagya Singh Mahajan, village Kahota Dist Rawalpindi, he was private secretary of Gurdeet Singh in SS Komaga Tomorrow Ship's voyage to faraway countries like Japan. He returned to India by Mashima Ship with Veer Singh who was joint secretary of Komaga Tomorrow voyage. He tried his best to instigate passengers onboard and then went to Nander with the party of Mazhan Singh. It is believed that he

got education in Khalsa College Amritsar. He fled to Teerah with Dr Mathura Singh when the Sikh rebel conspiracy came into light and arrests were made in Lahore. From there they reached Pesh Balk where the Afghan officials arrested them and deported them to Kabul in police custody. They were put behind bars, but later Sardar Nasrullah Khan released them on the recommendations of Raja Mahindra Pratap. Thereafter, they became active members of anti-British rebel party. Harnam Singh and Mathura Singh wrote joint rebellious letter to Harcharan Singh Cavalry Defendant of Guides in Mardan and Bhai Harnam Singh of Rawalpindi. They asserted the Indian forces to rise in rebellion.

Harnam Singh was planning to visit India in disguise in 1916 to deliver the letters of Kaiser of Germany brought by Raja Mahindra Pratap for Indian maharajas, but it was not found out whether he visited India or not. Perhaps, he is currently in Kabul.

(99) Hashim

This person was to visit India from Arab to take the edicts from Syed Noorul Hasan of Ratheri (brought by S Hadi Hasan by SS Ship) and deliver it to Kabul. This person was neither seen in India nor was identified correctly. He met Muhammad Masood in Mecca where he used to come to see Maulana Mahmood Hasan. He is said to be probably from Hyderabad (Deccan). He is 30, of medium stature with Turkish cap, solid body, wheatish colour, long face and small beard. He wears fashionable dress and speaks Urdu eloquently.

(100) Hasrat Mohani

Obaidullah wrote this name in his letter to Hadhrat Maulana that contains the details of happenings after Jeddah and he has been mentioned as Lieutenant General in the list of Junood-e-Rabbaniyah.

Fazlul Hasan alias Hasrat Mohani BA son of Athar Hussain of Aligarh (UP) is a notorious journalist and supporter of national movement. He is frank friend of Abul Kalam Azad, Obaidullah, Muhammad Ali of Comrade and Shaukat Ali. He was Editor of late ‘Urdu-e-Mualla’. He is said to have taken part in the conspiracy and was planning to join M Obaidullah in Kabul with Abul Kalam Azad. All the arrangements of his departure via Quetta were finalized but with his arrest in April 1916 all the planning met failure.

(101) Hizbullah

This institution was established in 1913 in Calcutta by Abul Kalam Azad. This is seemingly a preaching and reformative institution of overactive Muslim preachers, but originally it is based on anti-government policy. Abul Kalam Azad prepared this scheme in 1913 when the Balkan War wan going on. In his own words: the institution will form a team of people who will do jihad in the cause of Allah, put an end to every hope of worldly success, aspiration and relations, who will clean their hearts from the comforts and easiness of life, will devote their lives to the service of the faith by making Allah and His angles witnesses of their altruism and sacrifices. This society has a branch in Lahore supervised by Hamid Ali Chishti. It has such branches in other states as well and enrols several thousands of members. We did not find any proof that these people are involved in the propaganda of Pan-Islamism. It is known that a delegation of Hizbullah represented by Abdul Aziz, a Colonel in the list of Junood-e-Rabbaniyah, was sent

to frontier by Abul Kalam Azad in 1915. It is to some extent responsible for instigating tribes of autonomous areas on jihad. The Lahore branch has nearly come to an end.

(102) Hazraat of Yaghistan

This word finds mention in the letter of Obaidullah to Hadhrat Maulana. Probably this word includes Saifur Rahman, Haji Turangzai, Fazl Rabbi, Fazl Mahmood etc.

(103) Hussain Hyder

He was called as Hyder Hussain also. He makes rosaries in Mecca. He was identified as Indian, but it is not known correctly who he is. Hussain Hyder used to participate in confidential discussions about jihad held at Dharampur Rabat in Mecca and he was invited in private meetings also. He helped Maulana Mahmood Hasan to meet Ghalib Pasha. Probably, this person received Ghalib Nama from Pasha.

(104) Hussain

This name finds mention in the letter of Obaidullah to Hadhrat Maulana that contains the details of happenings after Jeddah. This is Hussain Ahmad Madani, a Lieutenant General in the list of Junood-e-Rabbaniyah. His family is basically from Dist Faizabad UP, but they migrated to Hejaz in 1899. Molvi Hussain Ahmad was a Mufti of Medina. He was a teacher at Deoband before his migration from India. He is devout follower of Maulana Mahmood Hasan and a big preacher of jihad. Two years ago, he visited India with his nephew Waheed, son of his late brother M Siddeeq. He stayed for some months at the house of Maulana Mahmood Hasan and then left for Arab leaving Waheed as student in the Madrasa.

Maulana Mahmood Hasan stayed at his house in Medina. He was arrested in Mecca on the order of Sharif of Mecca around 20 December 1916. Then he was sent to Jeddah from where he was deported to Egypt on 12 January 1917.

(105) Hussain Ahmad Madani

See: “Hussain”

(106) Imadi

Abdullah Imadi, former Assistant Editor of ‘Zamindar’, from Jaunpur United Provinces, a frank friend of Zafar Ali and other supporters of Pan-Islamism. A letter was addressed to Abdullah Imadi among the letters and fatwas of jihad which Molvi Abdullah Sindhi brought from Kabul. He is Major General in the list of Junood-e-Rabbaniyah.

(107) Jaleel

This is Muhammad Jaleel, son of Muhammad Ismail of Kairana (Dist Muzaffar Nagar UP), student of Deoband Madrasa. He used to work as employee in the house of Mahmood Hasan. Muhammad Jaleel has much knowledge about the conspiracy but his involvement is doubtful.

(108) Jama’at

This word occurred repeatedly in the letters to Maulana. Literally it means: *association* or *group of friends*. In the letters, it refers to those involved in the conspiracy and whose names have been taken in the letters.

(109) Jamiatul Ansar (Alumni Association) Deoband

It was founded with 6-7 Executive Council members along with M Obaidullah as Director in 1909. It was started as association of molvis educated at Deoband for the below-mentioned objectives: (a) to manage Deoband Madrasa and its system, (b) to arrange money for the Madrasa, (c) to promote and preach the beliefs taught at Deoband, (d) to establish such madrasa at other places. It was proposed to bring all Islamic madrasas under Jamiatul Ansar and to place the graduates in these madrasas. All the rules and regulations were laid down and its annual functions were held at Moradabad and Meerut to spread the objectives of Jamiatul Ansar. M Abu Ahmad of Sufi Mosque in Lahore worked as Deputy Director in 1911 for some months.

To begin with, the entire Executive Council of Deoband Madrasa was in favour of Jamiatul Ansar, but soon Obaidullah started recruiting English educated youths, this changed the interface of the association to semi-political. When the Balkan War began and the Deoband authorities issued fatwa for the financial help of Turkey then Jamiatul Ansar showed its original colour and turned into an extremely fanatic political party. Molvis, students and others were sent as missionaries and huge sum of money started to be collected in the fund of Red Crescent for Turkey. The boycott appeal of foreign products was emphatically publicized. Qasimul Maarif, one of its branches, in Calcutta became overactive in collecting donations. This alarmed the serious-minded members of staff and as a result some differences arose that finally led to the resignation of Obaidullah in 1913. Thus, soon this association came to an end.

(110) Jamiluddin Hakim

See: “Hakim Jamil”.

(111) Jan Sahib of Bajaur

He is Lieutenant General in the list of Junood-e-Rabbaniyah. He is known with Doda Jan or Jan Sahib Doda. No information is available about his parents. He is strongly against Likroli Kasia government in Dodaka and Bajaur and belongs to the Babarai Mulla school of thought. He joined the Mohmand tribes when they attacked the British forces in Shabqadar. In May 1916, he changed his attitude and consented to serve the Government.

(112) Kala Singh alias Gujar Singh

Son of Maan Singh, from Akhara, Thana Jagraon, Dist Ludhiana, he was one of the passengers of Mashima Ship who revolted. He is said to be a shopkeeper in Shanghai. He played active role in winter’s revolutionary movement of 1914-15. He is one of the murderers from Firozpur City. He fled to autonomous area when arrests were being made. Passing by Mardan and Buner he reached to Asmast when the students of Lahore and Mujahideen were present over there. Kala Singh took part in the frontiers wars of 1918. It is said that before the war broke out he went to Mardan and tried to instigate the personnel of Sikh regiment deployed there. In June 1916, he reached Kabul with Molvi Abdur Rahim alias Basheer and Dr Sadruddin. It is said that Raja Mahindra Pratap sent him back with secret messages. Thereafter, he returned to Kabul and probably he is there till now.

(113) Kareem Bakhsh

He is Captain in the list of Junood-e-Rabbaniyah. This is the same Kareem Bakhsh who is an employee in the Education Department of Kabul. He is a native of Lahore.

(114) Qasimul Maarif

It is the Calcutta based branch of Jamiatul Ansar (Old Boys Association) of Deoband. Shaikh Muhammad Shafi of Delhi, who is a businessman in Calcutta, was its Director. Molvi Mazharuddin of Sherkot has been its representative for a period of time, he used to deliver speeches and collect donations. This association showed extraordinary interest in collecting funds for Turkish Red Crescent during the Balkan War.

Note: This institution is quite different with another namesake institution founded by M Abdullah in Karachi.

(115) Kazim Bey

He is Major General in the list of Junood-e-Rabbaniyah. He is a Turkish army officer who was exclusively sent by Anwar Pasha from Constantinople with Turkish and German Mission.

(116) Khalil Ahmad Maulana

Khalil Ahmad alias Khalilur Rahman of Madrasa Islamia of Saharanpur is a very revered and honourable molvi who has many followers across India. He is native of village Ambetha Dist Saharanpur. He is a close relative of Molvi Muhammad Miyan alias Molvi Mansoor. Perhaps, he is only from amongst the Indian Ulama who agreed to the question of migration of Maulana Mahmood Hasan. He went to Arab by SS Ship. In the beginning of September 1915, he joined the political

conspiracy of Maulana Mahmood Hasan during his stay in Hejaz and was involved in Ghalib Pasha case as well. He used to participate in secret discussions about jihad held at Dharampur Rabat in Mecca. Molvi Khalil Ahmad met Anwar Pasha and Jamal Pasha when they visited Medina to pray for the success of Turkish Army. The Pashas presented him gifts. He returned to India by SS Akbar Ship on 8 September 1916 and was arrested in Bombay just after he disembarked.

(117) Khan Muhammad Haji

He is from Frontiers, probably from Peshawar. He studied at Deoband and became a follower of Maulana Mahmood Hasan. He was a member of the jihad conspiracy of Maulana Mahmood Hasan. Khan Muhammad is among the 13 deviants who went to Arab in September 1915 in the company of Maulana Mahmood Hasan. Khan Muhammad used to arrange food. He died in Mecca.

(118) Khuda Bakhsh

This name was mentioned in the letter of Obaidullah to Hadhrat Maulana that contains the details of happenings after Jeddah. Perhaps, he is the same Khuda Bakhsh who belongs to Nagor (Jodhpur State) and went to Arab with Maulana Mahmood Hasan in September 1916.

(119) Khuddaam

This word occurred repeatedly in the letters to Hadhrat Maulana. *Khuddaam* is a plural form of *Khadim* that literally means: servant. This is applied to people who manage and serve holy institutions and places. Here it refers to the members of Maulana Mahmood Hasan's party.

(120) Khushi Muhammad Muhajir

Son of Jan Muhammad, village Salauli Dist Jalandhar, he was a 3rd year student of Medical College in Lahore when he crossed the border with other jihadi students in February 1915. He continued as member of Anti-British party in Kabul actively. In March 1916, he was sent by Raja Mahindra Pratap and Molvi Barkatullah in the company of Dr Mathura Singh with letters to Russian Governor General of Tsar and Tashkent. This mission returned in June 1916. Khushi Muhammad is in Kabul till now. He is Governor General in the list of Junood-e-Rabbaniyah.

(121) Kohistani Mulla

He is Lieutenant General in the list of Junood-e-Rabbaniyah. He is known with Sandaki Mulla in Sawat and with Kohistan Mulla or Faqeer in other places. In September 1915, he gathered an army of Sawati people to attack the British forces in Sawat.

(122) Madrasa

This word finds mention the letters to Hadhrat Maulana. This indicates to the Arabic Madrasa established in Deoband Dist Saharanpur by Maulana Muhammad Qasim. It is a famous educational institution of Deoband. It is well known throughout India. On one hand, it fetches students from Afghanistan, Samarqand and Bukhara while on the other it enrols students form far off Indian states like Madras and East Bengal. The Nizam of Hyderabad and Begum of Bhopal are among those who help the Madrasa generously. It is devoted to teach eastern sciences and Islamic theology. The Principal

of Madrasa is Shamsul Ulama Molvi Hafiz Muhammad Ahmad who is son of late founder of the Madrasa. He is a loyal and noble man. In 1915, Maulana Mahmood Hasan was Head Teacher who is addressee of Silken Letters. In September 1915, he migrated to Hejaz. Nearly all the molvis who are involved in the Silken Letters Conspiracy are graduated from this very Madrasa. Later, this Madrasa turned into a hub for the supporters of Pan-Islamism and centre of jihad movement started by Maulana Mahmood Hasan in his term as Head Teacher.

(123) Madrasa Saulatiyah

The famous Arabic madrasa of Mecca which met its expenses by donations sent from India. Some of its teachers and students who are mostly Indians joined the jihad propaganda of Maulana Mahmood Hasan in 1915.

(124) Mahboob Khan of Saharanpur

He is one among the 13 deviant people who went to Arab in September 1915 with Maulana Mahmood Hasan. He used to help Khan Muhammad in cooking food and guarding the luggage of the party. He met Sharif under the cover of presenting him a handmade flower, but it is possible that he got himself introduced through this to deliver the message of Maulana Mahmood Hasan. He is a follower of Maulana.

(125) Mahindra Pratap Raja

This name finds mention in the letter of Obaidullah to Hadhrat Maulana and in the second letter which contains the details of Provisional Indian Government. He is brother of Raja Dat Prasad of Mursan in Aligarh and brother in law of Raja

Ranbeer of Jeend. Raja Mahindra Pratap belongs to an old ruling family and owns a lot of lands in Hathras and Mursan. He got education in MAO College of Aligarh where he was injected the spirit of Hindu-Muslim unity. Having completed his education he set up an executive committee consisting of Hindus, Muslims, Christians and Sikhs, and established Prem Mahavidyalay (college). Raja was hopeful of starting a movement of national unity on the foundation of united India through this school. It is said that he travelled round the world twice. In America, he met Hardayal and other members of Ghadar Party. Their revolutionary thoughts filled him with vigour and enthusiasm. He left India for Marseille on 20 December 1914, from where he headed towards Switzerland and Germany and became member of Indian Society in Berlin. In 1915, he was sent to Afghanistan with Turkish-German Mission with letters and jihad fatwas from Sultan of Turkey and Kaiser of Germany to Amir of Kabul and Indian heads of states.

During his stay in Kabul, he established Provisional Indian Government with himself as President, Barkatullah as Prime Minister and Obaidullah as Internal Affair Minister. He arranged many missions of migrant students which were directed to Russia, China, Japan, Berlin and Constantinople.

(126) Mahmood Hasan Sufi

Sufi Mahmood Hasan of Madrasa Islamia Saharanpur, a devotee of Maulana Khalil Ahmad of Saharanpur and perhaps a follower of Maulana Mahmood Hasan. He accompanied him to Bombay while he was migrating to Arab in 1915 and returned with Molvi Muhammad Mubeen.

(127) Mahmood Hasan Maulana

He is called Hadhrat Maulana also. He is the addressee of Silken Letters, Head Teacher of Deoband Madrasa, famous for his piety and holiness. His followers with many outstanding Muslims are scattered all over India. His thoughts changed due to the influence of Obaidullah. His house at Deoband was a centre for conspirators of Pan-Islamism. This person sent Saifur Rahman, Fazl Ilahi, Fazl Mahmood and others to frontier to urge tribes on jihad. He himself migrated to Arab on 18 September 1915 with 13 deviant people by SS Akbar Ship. While his stay in Arab he repeatedly tried to win the sympathy of Turkish Government for jihad in India. He met Anwar Pasha, Jamal Pasha and Ghalib Pasha and received edicts. One of these edicts was sent to Kabul after it was shown to the conspirators of India and autonomous area by Muhammad Miyan alias Molvi Mansoor.

With reference to Pan-Islamism conspiracy in India, the outstanding and leading personality of Maulana is at the forefront. He is General in the list of Junood-e-Rabbaniyah. He was arrested on the order of Sharif of Mecca on 20 December 1916 and was sent to Jeddah from where he was deported to Egypt on 12 January 1917.

(128) Masood

This name occurred in the letter to Hadhrat Maulana. Perhaps, this is Molvi Muhammad Masood, son of Deoband's Munshi Mazhar Hussain, nephew and son in law of Maulana Mahmood Hasan and brother of Molvi Haneef. He is an employee of Deoband Madrasa. Hakim Abdur Razzaq Ansari and others sent him to Arab in September 1916 to inform Mahmood Hasan of developments in India and to alarm him against returning to India.

(129) Mathura Singh

Mathura Singh alias Sardar Singh alias Sundar Singh alias Shamshir Singh son of Hari Singh Khatri, resident of village Dhadhial Dist Jhelum

He was formerly a compounder only but later started calling himself doctor. Previously, he used to work in the shop of Dr Jagat Singh in Rawalpindi Sadar and thenceforth from 1906 to 1912 he shared in partnership a shop HD Thakur Das Chemist and Druggist in Nowshera Cantonment. On the suspicion of embezzlement he dissociated himself from the shop and went overseas in February 1913 in search of job. He visited Rangoon, Ping Yang, Singapore, Hong Kong, Japan and other places. In July 1913, he visited San Francisco where he met Hardayal Singh and his revolutionary party. They inflamed his feelings against Britain. He was sent to Afghanistan to convince the Government to give security to revolutionaries taking shelter in Afghanistan. After a month long stay in San Francisco, visiting Shanghai, Japan, Hong Kong, Malaya States and Burma, and meeting the revolutionaries in these countries he reached Madras. For unknown reasons, he returned to Shanghai in July 1914.

He visited India in November 1914 when the War broke out and headed directly towards Punjab. Later, he was reported to make bombs in troubled times at Amritsar and other places. He fled to Teerah over-border with Harnam Singh alias Arjun Singh of Kathua when arrests were made in Lahore, and from there he went to Pesh Balk where the Afghan officials arrested them and sent them to Kabul in police custody. They were kept in jail but Sardar Nasrullah Khan released them on the recommendations of Raja Mahindra Pratap. Thereafter, they

became active and permanent members of anti-British party in Kabul. From there, Mathura Singh wrote letters to Harnam Singh defendant of Guides Cavalry in Mardan and Bhai Harnam Singh in Rawalpindi to incite them on rebellion.

In March 1916, Mathura Singh and a jihadi student of Lahore Khushi Muhammad set off on a secret mission with letters of Raja Mahindra Pratap Singh, first to Governor of Tashkent and second to Tsar of Russia in golden plate in which the Russian Government was requested to remain neutral in case Afghanistan attacks India. This mission returned to India in May 1916. In July 1916, Mathura Singh and Shaikh Abdul Qadir went to Dr Sunyatsun of China and King Mikado and Count Okama of Japan with the letters of Raja Mahindra Pratap and M Barkatullah. They carried cheques of 11000 pound, some of the cheques were drawn on Ramesh Bank (German bank) of New York while some were of Spany Bank of Japan and the remaining were for International Booking Corporation of San Francisco. These cheques were to be cashed through local banks in China and Japan. Mathura Singh and Shaikh Abdul Qadir travelled through Russian Turkistan but soon after their arrival in Russian territory the Russian officials arrested them and handed them over to British Consul General in Mashhad. Ultimately, they were deported to Lahore. A special tribunal heard the case against Mathura Singh in March 1917 and he was convicted under Act 12 A, 302/109 and other crimes. He was given death sentence which was implemented on 21 March.

(130) Matloob

He has been mentioned in the letter to Hadhrat Maulana. Matloobur Rahman is brother of Habibur Rahman who is Deputy Mohtamim of Deoband Madrasa. The other brothers

are Azizur Rahman and Shabbir Ahmad who are teachers at Deoband Madrasa. He is an employee of Agricultural Department in Kanpur. He is devout follower of Maulana Mahmood Hasan and active supporter of jihad. He used to attend the secret meetings in Deoband. He went to Arab in September 1915 with Maulana Mahmood Hasan and returned by first ship to find out whether India is safe for Maulana to return.

According to proposed plans of the conspirators, Matloobur Rahman and Muhammad Miyan alias Mansoor had to strive for jihad after their return to India.

(131) Matloobur Rahman

See: “Matloob”.

(132) Maulana Saif

See: “Saifur Rahman Molvi”.

(133) Molvi Ahmad Chakwali

See: “Abu Muhammad Molvi of Lahore”.

(134) Molvi Ahmad of Rampur

See: “Rampuri Molvi”.

(135) Molvi Mahmood

See: “Fazl Mahmood”.

(136) Molvi Shaaiq

See: “Shaaiq Ahmad Molvi”.

(137) Mazharuddin Molvi

Son of Shaikh Ali Bakhsh from Sherkot Dist Bijnor (United Provinces), he got education at Deoband and Madrasa Ilahiyaat of Kanpur. Having completed education, he delivered speeches and collected donations for the latter madrasa. Finally he was appointed Manager of the madrasa. Then Maulana Obaidullah got his services and appointed him representative of Jamiatul Ansar. He travelled thoroughly across the country on behalf of the Jamiat. During the Balkan War, he associated himself with Qasimul Maarif in Calcutta as molvi. Qasimul Maarif is a branch of Jamiatul Ansar of Deoband in Calcutta where it collected donations for Red Crescent. He left Deoband when Jamiatul Ansar was dissolved and later in October 1914 he was appointed representative of Nizaratul Maarif Al-Quraniah in Delhi. In 1915, he resigned from the post when Obaidullah once became untraceable and accepted the employment as teacher in Darul Irshad and editor in Al-Balagh under Maulana Abul Kalam Azad in Calcutta. He is a follower of Maulana Mahmood Hasan. He used to attend the secret meetings of Deoband. Mazharuddin worked in editorial board of ‘Adeeb’ and ‘Risalat’ for a short period when Maulana Abul Kalam Azad was expelled out of Calcutta under Defence Act.

(138) Mohiuddin Khan Maulana

Mohiuddin alias Barkat Ali BA, son of Abdul Qadir pleader, resident of Kasur, brother of Muhammad Ali BA former Principal of Habibiah College of Kabul

He got education in Kasur and Lahore and graduated from Islamia College Lahore. For a short time, he served in Islamia College Gujranwala as Head Master. Then he became a student of Darul Irshad in Calcutta. Thereafter, he introduced 'Iqdaam'. He is a close friend of Obaidullah, Abul Kalam Azad and Najmuddin Ahmad of Calcutta. Qazi Ziauddin MA, Khwaja Abdul Hai, Abdul Karim alias Dr Sadruddin, M Ahmad Ali and S M Sayeed of Kasur etc are from amongst his friends. Dr Sadruddin stayed with Maulana Mohiuddin in Kasur while returning from frontier. The letters and fatwas brought by Abdullah Sindhi from Kabul for Maulana Abul Kalam Azad were delivered through him. Mohiuddin was arrested in September 1916. Now he is in Wasoya Dist Hoshiarpur where his movement is banned. He is Lieutenant General in the list of Junood-e-Rabbaniyah.

(139) Mohiuddin Nawab

See: "Qazi Sahib".

(140) Mohiuddin Qazi

See: "Qazi Sahib".

(141) Muhsin Molvi

This name finds mention in the letter of Obaidullah to Hadhrat Maulana which contains the details of events occurring after Jeddah. Molvi Muhammad Muhsin is a younger brother of Maulana Mahmood Hasan and is employed somewhere in Deoband. He is a friend of Syed Noorul Hasan of Ratheri Dist Muzaffar Nagar.

(142) Muhajir

The plural form of word '*muhajir'* is '*muhajireen'*. This word has been mentioned in the letter of Obaidullah to Hadhrat Maulana. Literally it means: one who migrates, while historically it is used for the Prophet and his Companions who migrated to Medina in 622 to take refuge from their opponents in Mecca. The Muslim calendar starts from this time. Now, *muhajir* is said to a Muslim who migrates from a country controlled by infidels. In this way this is applied to Muslim students who migrated from Lahore in February 1915 to Afghanistan or autonomous area. The term includes Saifur Rahman, Fazl Rabbi, Fazl Mahmood and others who individually and collectively followed them.

(143) Muhammad Abdullah Ansari Molvi

See: "Abdullah Ansar".

(144) Muhammad Ahmad Hafiz Shamsul Ulama

Son of Muhammad Qasim founder of Deoband Madrasa

He is Principal of the Madrasa and is loyal.

(145) Muhammad Akbar Haji

Head of Madrasa Imdadia Moradabad, he does business with traders in Mecca where his son Abdus Salam is probably his representative. Through his son he became a medium of correspondence between Maulana Mahmood Hasan and his relatives and friends in India. Matloobur Rahman had to inform Maulana through him whether he should return to India or not.

(146) Muhammad Ali

He is Lieutenant General in the list of Junood-e-Rabbaniyah. Muhammad Ali MA is from Rampur State of United Provinces and he is the notorious Editor of Comrade newspaper in Delhi. He is a fiery supporter of Pan-Islamism and has uttermost sympathy with the Turks. He is brother of Shaukat Ali and friend of Dr Ansari. He has been detained in UP in 1915.

(147) Muhammad Ali BA of Kasur

He is Major General in the list of Junood-e-Rabbaniyah. He is son of Abdul Qadir pleader and brother of Mohiuddin alias Barkat Ali. Having graduated he went to England to take the examination of Civil Services, but he could not qualify it and returned to India in 1914. He was appointed Principal of Habibiah College in Kabul on the recommendation of M Obaidullah in 1915. It is said that Obaidullah invited him and Shaikh Ibrahim Sindhi exclusively to Kabul so that they can persuade the Afghan youths for jihad. He is an active member of the conspiracy. He used to prominently attend the confidential meetings with German Mission in Civil Lines Kabul. Muhammad Ali is one of the founders of Provisional Indian Government. Muhammad Ali and Shaikh Ibrahim Sindhi were proposed to be sent to Germany and Turkey to request them to send 50 thousand German-Turk personnel who can guide the Afghan forces during attack on India. But, this proposal was pushed aside due to differences between Raja Mahindra Pratap and Von Hentig. He was dismissed from his post in June 1916. On 10 July 1916, he accompanied the revolutionary party with letters of Sardar Nasrullah Khan to mullas and khans in the autonomous area. In the letters they

were insisted to unite and fight against Britain. Perhaps, he is in Chamarqand now.

(148) Muhammad Ali of Sindh

He is Major in the list of Junood-e-Rabbaniyah. He is perhaps Muhammad Ali son of Shaikh Habibullah resident of Babuchak Dist Gujranwala, brother of M Ahmad Ali Deputy Director of Nizaratul Maarif in Delhi. He went to Kabul in the company of Obaidullah in July 1915 and returned from there on some secret mission with Shaikh Abdul Haq, bearer of Silken Letters. He gave some important information to Ahmad Ali. He met Molvi Abu Ahmad in Sufi Mosque and conveyed him the oral message of M Abdur Rahim that donation is not being received.

He saw M Ahmad Ali and accompanied him to Delhi. From there, he visited Bindraban to deliver a letter of Raja Mahindra Pratap to a Hindu teacher of Raja's school Prem Mahavidyalay. He had to receive money from brother of Raja Mahindra Pratap by showing him this letter. Raja Mahindra Pratap demanded a huge sum of money but Muhammad Ali was given only 1000 rupees along with 200 rupees for expenses. Then he returned to Delhi and the next day he left for Panipat to enquire Hamdullah about the family of Muhammad Miyan. Then he returned to Kabul.

(149) Muhammad Aslam

An apothecary of Qissa Khwani Bazaar in Peshawar and a colleague of frontier molvis like Abdur Rahim alias Bashir, Fazl Mahmood and other jihadis, he was authorized to recruit individuals from Punjab and lower parts of India to parcel to frontier areas. He was arrested in September 1915.

(150) Muhammad Haneef

See: "Muhammad Haneef".

(151) Muhammad Hasan BA

He is Lieutenant Colonel in the list of Junood-e-Rabbaniyah. Muhammad Hasan Khan BA son of Chaudhury Ghulam Muhammad Khan, Core Inspector Police, resident of Talaundi Raiki Dist Ludhiana, is one of the jihadi students of Lahore (Law College). He reached Haripur one day after the departure of the team to Asmast and then preferred to return to Lahore.

(152) Muhammad Hasan Molvi of Moradabad

He is Major General in the list of Junood-e-Rabbaniyah and a member of Bhopal State Council. He is amidst outstanding associates of Maulana Mahmood Hasan's Jama'at. He is member of Deoband Committee as well.

(153) Muhammad Hasan Muhajir

He is son of Ghulam Nabi calligrapher of newspaper "Paisa" in Lahore. He was a student of Islamia College when in February 1915 he fled to Mujahideen with jihadi students of Lahore. On 10 July 1916, he left Kabul carrying confidential letters of Sardar Nasrullah Khan to the Frontier mullas. In these letters, they were emphatically asked to unite and fight against Britain. He is in autonomous area till now.

(154) Muhammad Hasan Tailor of Hyderabad

He is a friend of Shaikh Abdul Karim of Hyderabad who has

been addressee of explanatory letter in Silk Letters. He lives in Chewelah Street near Sadar Bazaar. Shaikh Abdur Rahim sent him to Deenpur (Bahawalpur State) to bring the Silk Letters brought by Shaikh Abdul Haq from Kabul, but he reached too late to receive them since the letters were handed over to Khan Bahadur Rab Nawaz Khan.

(155) Muhammad Hussain

He finds mention in the letter of Obaidullah to Hadhrat Maulana that contains the events after Jeddah. Perhaps, he is the same Hafiz Muhammad Hussain who is son of Hafiz Muhammad Ismail of Rander Dist Surat. He received education at Deoband. Before leaving to Arab, Maulana Mahmood Hasan helped him to collect sufficient amount. He went to Bombay to see Maulana off. Also, he went Bombay to receive Maulana Muhammad Miyan and his team when they were returning from Mecca.

(156) Muhammad Ilahi, Rail Track Worker

Son of Miran Bakhsh Kharadi, retired Subway Inspector, Mohalla Kharadian Wazirabad, brother of Molvi Fazl Ilahi of Wazirabad

He belongs to Ahmadia sect. He was Permanent Way Inspector in Haripur. He helped the jihadi students to cross the border. Now, he has been transferred to Dist Sukkur.

(157) Muhammad Ismail Khan Hakim Syed Ajmeri Bombay

It is believed that his family is originally from Gangoh Dist Saharanpur (United Provinces). Later, they settled in Ajmer,

then they moved to Bombay where Muhammad Ismail is very famous Hakim. Muhammad Ismail came to receive Maulana Mahmood Hasan at railway station when the latter was going to Arab. Molvi Murtuza Hasan, Qazi Mohiuddin of Bhopal and some other team members stayed at his house and he hosted them. He is among those who were asked by Maulana Mahmood Hasan to look after those whom he was leaving. It is said that he was very much associated to Maulana, but when Matloobur Rahman, at his return from Arab, asked him to work as agent of Ghalib Pasha's jihad scheme in Bombay he denied having any relation with the group. He lives in Mohalla Kharale.

(158) Muhammad Ismail Shaheed Dehlawi

Ismail Dehlawi is a notorious molvi of Wahabi Movement who fled his home in the mutiny and established colony of Mujahideen. He was extremely fanatic and prejudiced. He authored a book named: 'Sawaneh-e-Ahmadi' in which he published his correspondences with many kings and amirs. In the book, he has asserted to wage jihad against the Sikhs. This book is said to be unavailable. It was also reported that, some time ago, a second edition of the book was published in Sufi Akbar Press, Mandi Bahauddin Dist Gujarat. CID could not succeed to get any copy of the book. Molvi Nematullah who is now head of the Indian fanatics is grandson of M Ismail.

(159) Muhammad Masood Molvi

See: "Masood".

(160) Muhammad Miyan Molvi alias Molvi Mansoor

He is Lieutenant General in the list of Junood-e-Rabbaniyah.

He was mentioned in the explanatory letter addressed to Shaikh Abdur Rahim of Hyderabad (Sindh). Molvi Muhammad Miyan is son of Molvi Abdullah Professor of Theology in MAO College Aligarh and maternal nephew of Shamsul Ulama Hafiz Ahmad Principal of Deoband Madrasa. He is a native of Ambetha Dist Saharanpur. He got education in Deoband. He was a student there when Molvi Abu Ahmad was Deputy Director of Jamiatul Ansar. Having completed his education, he was employed in Nagina for some time and later was employed by Darul Uloom Deoband where he became a follower of Maulana Mahmood Hasan. He is a devout of him and is an important member of the conspiracy. He used to attend the secret meetings of Deoband. He went to Hejaz with Maulana Mahmood Hasan in September 1915 and worked as treasury of the Jama'at. He returned to India in April 1916 with Ghalib Nama which he showed to conspirators in India and the autonomous area and then took it to Kabul where he reached in June 1916. He is till now with Obaidullah and others in Kabul. Perhaps, he has written the letter to Hadhrat Maulana.

(161) Muhammad Muhsin Molvi

See: "Muhsin Molvi".

(162) Muhammad Mubeen Molvi

He is Colonel in the list of Junood-e-Rabbaniyah and is son of Haji Momin from Deoband. He was educated at Madrasa Islamia Saharanpur where he studied from Molvi Khalil Ahmad. He was appointed as teacher in Madrasa Islamia Abmala after completing his education. He is working there till now. Though he is a follower of Molvi Khalil Ahmad, he became a devotee of Maulana Mahmood Hasan six months

before he left to Arab. He became a member of his conspiracy and started attending the secret meetings at Deoband. He collected funds from Meerut, Delhi, Rander, Calcutta and Rangoon for the journey of Maulana Mahmood Hasan to Hejaz. Muhammad Mubeen set off for Calcutta in September 1915, when Mahmood Hasan was leaving for Arab, to explain to Maulana Abul Kalam Azad the reason of Maulana's migration and take his message to Maulana in Bombay. Muhammad Miyan alias Molvi Mansoor met him in Ambala before going to Kabul with Ghalib Nama.

Note: Muhammad Mubeen is known with '*khateeb'* also which means: orator or one who gives sermon on the occasions of Muslim festivals. The word '*khateeb'* in the letter of Obaidullah to Hadhrat Maulana probably indicates to him.

(163) Muhammad Sadiq Molvi of Sindh

He is Colonel in the list of Junood-e-Rabbaniyah. He is one of the most fanatic Wahabis of Sindh. Shaikh Ibrahim former Professor of Habibiah College is his nephew. After beginning of the war, he went underground and is preaching jihad. He has connection with Obaidullah Peer Jhandewala and other deviant Sarhindi and Sindhi spiritual leaders. He took part in the disturbances of 1915 and early 1916 in Qulat (Baluchistan). Now he is under arrest in Karwar.

(164) Muhammad Sahool Molvi

Molvi Muhammad Sahool of Puraini Dist Darbhanga (Bihar) got education under the patronage of Maulana Ahmad Hasan in Kanpur and later learnt from Maulana Mahmood Hasan in Deoband, and at latter madrasa he was classmate of Hamdullah of Panipat. He was a follower of Maulana Rashid

Ahmad Gangohi. Having completed the education, Molvi Sahool worked as teacher in Deoband Madrasa for some years. Thereafter, he joined the staff of Madrasa Aaliya Arabia of Calcutta where he is now a senior teacher. He went to Arab in September 1915 with Maulana Mahmood Hasan and returned with Muhammad Miyan and Murtuza Hasan. Perhaps, he was involved in the conspiracy of jihad. He used to attend the secret meetings in Deoband and Mecca. As well, he sent rupees in September 1916 to Maulana Mahmood Hasan through Muhammad Masood.

(165) Muhammad Sayeed Dehlawi

He is a member of the staff of Madrasa Saulatiyah. Probably he is from India. Sayeed used to take part in the confidential discussions of Maulana Mahmood Hasan held in Dharampur Rabat in Mecca.

(166) Muhammad Saleem

He is Captain in the list of Junood-e-Rabbaniyah, but this identity is still unknown.

(167) Muhammad Tarzi

Editor of Sirajul Akhbar, father in law of Prince Inayatullah Khan and strong supporter of pan-Islamism, he introduced Obaidullah to Prince Inayatullah and helped him by other means as well. It is said that Muhammad Tarzi is a close friend of Abul Kalam Azad and Mohiuddin alias Barkat Ali Kasuri.

(168) Muhammad Yusuf Molvi Gangohi

He is Colonel in the list of Junood-e-Rabbaniyah. Molvi Muhammad Yusuf is maternal grandson of Maulana Rashid Ahmad Gangohi, spiritual guide of Maulana Mahmood Hasan. Yusuf is Ziladar in Canal Department of Itawa. He visited Turkey during the Balkan War with Dr Ansari. He is associated with Maulana Mahmood Hasan but it cannot be said whether he is a follower of him or not.

(169) Mujahideen

'*Mujahideen'* is plural form of '*mujahid'* that means a person fighting holy war. Mujahideen or Indian fanatic is a term which is applied to the colony of migrants from Ganges plains which was established in Yusuf Zai area of frontier in 1824 in the leadership of Molvi Syed Ahmad Shaheed of Bareilly. Syed Ahmad Shaheed had travelled Arab where he was influenced by the orthodox Wahabi movement of Najdis. In India he is one the founders of Wahabi movement. By establishing the colony of Mujahideen he wanted to fan the fire of revolt against the 'pagan' Sikhs who that time ruled Punjab to Peshawar. After the establishment of the colony, its inhabitants and Indian Wahabis had close relationship. During the mutiny of 1857, the Indian fanatics strived hard to ignite the fire of war at Frontier.

The trials against Wahabis in 1865 indicate that Indian fanatics had deep collaboration with their brethren in India. The history of past several years witnesses that the Indian fanatics were always engaged in frontier wars. They maintain their manpower by recruitments in India, thus the basic concept of Indians (i.e. people from India) befits them till now. Their mischief decreased to a great extent in last some years, but in 1915 they again proved their existence very

powerfully. This colony of Indian fanatics served as refuge for most of those fleeing India.

The jihadi students of Lahore who crossed the border in February 1915 and some other deviants who followed them i.e. Molvi Abdur Rahim alias Basheer, M Wali Muhammad Futoohi Wala, Barkat Ali dismissed judge of Lyallpur etc; all of them initially were sheltered by Mujahideen. In some cases, after the disturbances of Ghadr Party in Punjab many Sikhs also took refuge there. There is strong relation between the Indian fanatics and the Wahabis of Punjab, Delhi, Bihar, Bengal and Sindh, and there are reasons to believe that they are immensely helped by cash and volunteers from these states. The Amir (of Afghanistan) is also giving them 2000 rupees annually.

The number of these fanatics varies between 600-2000 according to different estimates, while 400 out of them are fighters who are armed with breechloaders and modern matchlock guns. They operate from their headquarter located in Asmast which is 30 mile northwest from Darband in the area of Madakheel. Sometimes, they engage in military exercises otherwise mostly they lead an idle life. Majority of them is bachelor, there are few who live with their family. The leader of the fanatics is called Amir or Raees. Molvi Nematullah is now their Amir who is son of Abdullah and grandson of famous molvi of Delhi, Ismail who absconded from his home in the mutiny. His closest neighbour was the Nawab of Amb who is said to be a disciple of Molvi Nematullah. Sardar Nasrullah Khan takes much interest in his needs and matters. Molvi Abdur Rahim alias Basheer is the representative of mujahedeen and acts as contact person between him and Nasrullah Khan. He visits Kabul frequently for ammunitions and money.

In 1916, the Indian fanatics founded a branch of their settlement in Chamarqand near Afghan border so that they can have better communications with Kabul. Molvi Abdul Karim, former army commander of Asmast is the Amir of this colony. A press was also started in Asmast to publish edicts of jihad, announcements and revolutionary pamphlets and so on.

In Frontiers, the activities of Saifur Rahman and others are closely connected with the fanatics. This clearly indicates that some dangerous fanatic groups of India which do not belong to Wahabi faith but are enlivening this old movement of frontier for pan-Islamism and anti-British objectives.

The migrants are responsible for the war of 15 August 1915 in Rustam, while some fanatics also took part in the attack against British forces.

(170) Muneer Bey

He is a Turkish doctor in charge of Civil Hospital in Kabul. Due to his connivance, M Obaidullah, Muhammad Ali BA, Shaikh Ibrahim MA and other jihadi students of Lahore used to meet the members of German Mission in the building of the hospital and had discussions.

(171) Murtuza Hasan Molvi

See: “Murtuza Molvi”.

(172) Murtuza Molvi

This name finds mention in the letter of Obaidullah to Hadhrat Maulana which contains the details of events occurring after

Jeddah. This person and Molvi Syed Murtuza Hasan son of Hakim Buniyad Ali of Chandpur Dist Bijnor (United Provinces) are same. He got education at Deoband and later worked as teacher in Madrasa Imdadiah Darbhanga and Madrasa of Deoband. He practiced as Hakim also. Murtuza is a devout follower of Maulana Mahmood Hasan and a prominent member of jihad conspiracy. He used to attend the secret meetings of Deoband and went to Arab with Maulana Mahmood Hasan in September 1915, but returned with Muhammad Miyan and others in February 1916. Maulana Mahmood Hasan considered him ablest and smartest of all party members. He was most senior officer of Maulana. He was teacher of a madrasa in Moradabad when he was arrested by the CID of United Provinces.

(173) Mushtaq Ahmad Molvi

He is son of Molvi Ahmad who is a famous molvi of UP. He has been teaching in Madrasa Saulatiyah for the past seven years. He used to attend the secret meetings of Deoband conspirators which were held in Dharampur Rabat in Mecca.

(174) Nadir Shah

He is Lieutenant in the list of Junood-e-Rabbaniyah. This person is former Line Head Constable of Lahore District Police who absconded after killing his father in law Khalilur Rahman, former Head Constable, on 12 March 1915. Nadir Shah is son of Muhammad Shah Quraishi from village Payal, thana Nowshera Dist Shahpur. His brother Hussain Shah is defendant in guides and in 1915 served as a bodyguard of His Excellency Viceroy.

Nadir Shah reached Kabul in February or March 1916 where he contacted the jihadi students of Lahore and other Indian revolutionaries. It is said that he took part in the revolt of Mengal tribes against Britain which took place in 1915 in Frontiers. He killed an English officer and an English colonel whose swords he possesses till now.

He departed on 10 July 1916 with the team which carried the letters of Sardar Nasrullah Khan to the tribal mullas and others asserting to get united for war against Britain. Perhaps, he is now in autonomous areas.

(175) Naseer Ahmad Hafiz Dehlawi

He is a big spiritual leader of Delhi. He was an associate of Maulana Mahmood Hasan in the conspiracy. M Hamdullah and M Zahoor Ahmad are well-acquainted with him as they were frequent visitors of him.

(176) Nizaratul Maarif Al-Quraniah

It is the famous institution which was established by M Obaidullah on 1 November 1913 after he dissociated himself from Jamiatul Ansar of Deoband.

Nizaratul Maarif was ostensibly established with the objective of creating interest of Arabic education in English educated Muslims, but it is believed that this institution was meant to provide Muslims with missionary training and breed extremist fanatic thoughts in them. Obaidullah was supported by his colleagues M Ahmad Ali, Qazi Ziauddin MA, Istafa Kareem BA, Anees Ahmad BA and others while Maulana Abul Kalam Azad, Hakim Ajmal Khan, Dr Ansari, Muhammad Ali of late Comrade, Shibli Nomani, Nawab Mushtaq Hussain and others

were his sympathizers. The expenses were met by contribution of 200 rupees monthly from Bhopal court, 50 rupees monthly from Dr Ansari and the donations collected by the representatives. In 1914, it was proposed to merge Nizaratul Maarif in Darul Irshad of Calcutta, but the proposal was discarded. Recently, Nizarat was used for preparing schemes of pan-Islamism. Also, it served as lodging house for those frequenting to and fro autonomous areas. Ahmad Ali took charge of it for some time when Obaidullah fled to Kabul. Ultimately the institution came to an end on 25 June 1916.

(177) Nazim Maulana

This word finds mention in the letter of Obaidullah to Hadhrat Maulana. Perhaps, this indicates to Obaidullah himself who has written this letter and is called ‘Nazim Sahib’ i.e. Nazim (director) of Nizaratul Maarif Al-Quraniah.

(178) Nazeer Ahmad Katib

Son of Muhammad Hussain Katib (scribe or calligrapher), resident of village Matian Wala, Dist Gujarat, he is a disciple of Hafiz Abdul Mannan who is a famous Wahabi molvi of Wazirabad. Hafiz introduced him to Molvi Fazl Ilahi Kharadi who injected jihad spirit in him. Later, he professed Wahabism and Fazl Ilahi urged him to move to Asmast, where he stayed for six months and contributed in publishing jihadi pamphlets. Now he is in his village and his movement is banned.

(179) Nematullah

Nematullah is the present Amir of Mujahideen (son of Abdullah), grandson of famous Molvi Ismail of Delhi who

fled his house in the mutiny and who established the colony of Mujahideen in Asmast. Nematullah's younger brother Rahmatullah is his deputy.

(180) Noorul Hasan Syed

See: "Syed Noor".

(181) Obaidullah

He is the signee of Silken Letters. Previously he was a Sikh named Buta Singh from Chianwali Dist Sialkot, but he accepted Islam in his prime life. He got primary education in Sindh and then joined Deoband Madrasa. Having completed education he spent 12 years in Sindh establishing madrasas in Peer Jhanda and Nawab Shah. He returned to Deoband in 1912 where he founded Jamiatul Ansar. He gained popularity during Balkan War by collection funds on big scale for Red Crescent and boycotting the foreign products. Later he moved to Delhi where he started Nizaratul Maarif Al-Quraniah and still is its Director. He is a close associate of Maulana Abul Kalam Azad, Qazi Ziauddin, Molvi Ahmad Chakwali, Hasrat Mohani, Muhammad Ali of Comrade, Shaukat Ali, Molvi Abdur Rahman alias Molvi Basheer, Molvi Ghulam Muhammad, Abdul Qadir of Deenpur (Bahawalpur State), Shaikh Abdur Rahim of Hyderabad (Sindh) and so on.

In February when the jihadi students of Lahore fled and reached to the Indian fanatics he was that time present in Lahore. He is dedicated follower of Maulana Mahmood Hasan. He influenced Maulana and finally turned him into a great preacher of pan-Islamism. He used to attend the secret meetings of Deoband. Muhammad Ali BA and Molvi Ibrahim Sindhi MA who were appointed as professors in Habibiah

College of Kabul were actually sent on a mission to pave the way for revolutionary activities. He went to Afghanistan in July 1915 via Quetta and Kandahar and took Molvi Abdullah Sindhi, Fatah Muhammad and Muhammad Ali brother of Ahmad Ali in his company. He reached Kabul in October 1915 and called on Prince Inayatullah Khan, Sardar Nasrullah Khan and the Amir. He maintained good relations with Haji Abdur Razzaq who was a secretary of Nasrullah Khan, Deputy of Sultanate. Also he contacted Muhammad Tarzi, Editor of Sirajul Akhbar and Tara Khan, the Commander In Chief of Amir’s army. He had secret meetings with the members of German mission in Civil Hospital. Obaidullah and Molvi Abdur Rahim got the German and Austrian members of the mission visit the autonomous areas. He left India to unfurl the flag of jihad and to instigate the Afghans to wage war against Britain. In February 1916, he sent Abdullah Sindhi and Fatah Muhammad to his select associates in India with fatwas of jihad and letters. In July 1916, he sent silken letters with Shaikh Abdul Haq to Shaikh Abdur Rahim of Hyderabad. The secret was revealed and the letters were seized by the Government. He is Acting Commander In Chief in the list of Junood-e-Rabbaniyah.

(182) Bacha Mulla Abdul Haq

He is Major General in the list of Junood-e-Rabbaniyah. He is supervisor of Bacha’s monument which is an important tourist place of Buner in the area of Gadde Zai. Apparently, he does not take part in practical politics, but he hosts other important mullas like Sandaki Mulla and others. In 1915, he was sent a letter from Haji Sahib Turangzai through an Indian fanatic.

(183) Peshawar Jihadi Party

This term is applied for four *muhajireen* (migrants) who reached Kabul from Peshawar for war in the end of 1915. These are: (1) Faqeer Muhammad, from Murat Lucky, Dist Bannu, Veterinary Assistant of Kohat (2) Abdur Waheed (3) Fazl Qadir (4) Sher Ali. All were students of Islamia High School. Perhaps, they are now in Kabul.

(184) Peer Bakhsh

Son of Ali Mardan barber of Kohat City, former student of Kohat School. He was a member of jihadi group of Kohat who fled to autonomous region followed by the Lahori students. He is probably in Kabul now.

(185) Qazi Sahib

This name finds mention in the letter of Obaidullah to Hadhrat Maulana which contains the details of events occurring after Jeddah. This is the same Qazi Mohiuddin Ahmad Khan, Qazi of Bhopal State. He is son of Nawab Sher Ali Khan of Moradabad (UP); he is also called Nawab Mohiuddin. Qazi and Maulana Mahmood Hasan were classmates at Deoband and now they are close friends. He was closely associated with the rebellious activities of M Mahmood Hasan and a member of his jihad conspiracy. He accompanied Maulana to Bombay when he was going to Mecca to see him off.

(186) Rab Nawaz Khan, Khan Bahadur

Retired Cavalryman Major and Honorary Magistrate of Multan City, he is perfectly loyal man. His two sons; Allah Nawaz Khan and Shah Nawaz Khan are members of the jihadi party of Lahore students which fled to autonomous areas in February 1915. His third son is police sub-inspector in Punjab.

Shaikh Abdul Haq handed over the Silken Letters to Khan Bahadur.

(187) Rahmat Ali Muhajir

He is Lieutenant Colonel in the list of Junood-e-Rabbaniyah. Rahmat Ali is son of Karam Ilahi clerk of Finance Commissioner Office in Lahore. He is one the Lahori students (of Medical College) who fled to frontiers in February 1915. He is a native of Gujranwala.

(188) Rai Wala Molvi

He finds mention in the letter of Obaidullah to Hadhrat Maulana. He is probably Molvi Abdur Rahim of Raipur Dist Saharanpur (UP) who is known by Maulana Raipuri. He was an associate of Maulana Mahmood Hasan's jihadi schemes, but he opposed the migration. He is on the committee of the Deoband Madrasa. It seems that in the absence of Maulana Mahmood Hasan he was deputed to collect money and deliver it to Hamdullah.

(189) Rampuri Molvi

Obaidullah mentioned him in his letter to Hadhrat Maulana in which he described the events after Jeddah. He is the same Molvi Ahmad of Rampur. He is hakim also. He is disciple of Maulana Mahmood Hasan and member of Deoband Madrasa committee. He used to attend the secret meetings. He visited Maulana Mahmood Hasan and gifted his three hundred rupees when Maulana was leaving for hajj, but Maulana instructed him to keep the money with him and give it to Hamdullah whenever needed. It seems that he later distanced himself from the movement and denied giving the money.

(190) Ramzan of Panipat

Muhammad Ramzan son of Shubratai from village Rak Sarai, Thana Sambhalka, Dist Karnal

Nowadays he is in village Basara Dist Karnal. He got religious education in Panipat, Saharanpur and Delhi. He is a weaver by caste, but leads prayers whenever he finds the job. In September 1916, he went to perform hajj by S S Ship where he met Muhammad Masood of Deoband and Muhammad Lateef of Panipat. He returned in November 1916. He brought a letter of Maulana Mahmood Hasan for Hamdullah. This letter was discovered in its original form.

(191) Rashid Ahmad Ansari Molvi

He is Colonel on the list of Junood-e-Rabbaniyah. Molvi Rashid Ahmad Ansari is brother in law of Muhammad Miyan alias Molvi Mansoor. He is an employee of MAO College Aligarh. Previously he worked there in the press.

(192) Rashidullah **Peer Jhandewala**

Rashidullah is the famous Sindhi Peer (spiritual leader) from Gothpeer Jhanda, tehsil Hala Dist Hyderabad. He is extremely fanatic and crazy. He enjoys 6 lakh followers in Sindh, Kathiawar, Baluchistan, Bahawalpur State etc and he generally keeps on travelling in his devotees. He opened Madrasa Darul Irshad in his village for religious education. M Obaidullah had been Head Molvi and Director of the madrasa for several years till 1909. Peer Rashidullah is said to be a staunch Wahabi and once he supplied money through his representative for Mujahideen. He had visited England. He is

said to be a close associate of Obaidullah whom he helped to move to Kabul. One of the letters brought by Molvi Abdullah Sindhi and Fatah Muhammad from Kabul was meant for Peer Jhandewala in which the Peer was requested to help in jihad cause. Shaikh Abdul Haq who carried the Silk Letters, brought a letter from Obaidullah for this Peer in which he was asked to send one thousand rupees through M Ahmad Ali (probably to Maulana Mahmood Hasan) who was going for hajj. He used to express his religious craze 6-7 years before the war started and he used to condemn the English civilization and Christianity. Later, when the war started he talked of German victory and when Turkey joined he began gossiping about the triumphs of Turkey. Perhaps, he used to utter these foul things due to influence of Obaidullah, but now after Obaidullah's departure he has become very cautious in expression. The later probes revealed his connection with the conspirators of Deoband also. It is said that the Peer Jhandewala used to take solemn oath of jihad from his followers.

(193) Raeesul Mujahideen

It means Head of Mujahideen or their Amir. This indicates to the present Head Molvi Nematullah son of Abdullah and grandson of notorious Molvi Ismail. Molvi Ismail fled his home at the time of mutiny.

(194) Rizwan Shah

He is said to be from Kabul. This person is very prosperous and owns several gardens there. In September 1916, he travelled to Hejaz by the same ship which was boarded by Maulana Mahmood Hasan and his company. He got very frank with Maulana in Mecca and told him that he has got influence upon the Amir and can arrange warm reception of

the entire party in Kabul. Maulana Mahmood Hasan gave him money and he returned from Hejaz with Matloobur Rahman in October 1915 in order to arrange the reception in Kabul. His trust is suspected, maybe he is a cheater.

(195) Sadruddin

He is Colonel in the list of Junood-e-Rabbaniyah. This is the same Abdul Karim Birlasi alias Sadruddin son of Amir Ali of Sahsaram (Bihar). He was a compounder in a hospital of Varanasi till 1910 when he was enrolled as compounder student in Agra Medical College, but was expelled in 1914 due to his connection with the strike of the students. While staying in Agra he took interest in the matter of Tarabulus and Balkan wars and became active in collecting donations for Turkey. In 1915, he was sent by Abul Kalam Azad to frontiers to treat the injured people of tribal revolts. From there he went to Kabul with Molvi Abdur Rahim to work in Afghan Government, but he was denied any kind of employment. He stayed in Kabul for a month and then returned. In his way back to home he halted at Lahore and met Molvi Abu Ahmad in Sufi Mosque and M Abdul Haq of Rifah-e-Aam Press. Then he proceeded to Kasur and stayed with Mohiuddin alias Barkat Ali son of Abdul Qadir pleader. This event dates back to July 1916. Thenceforth, he reached Delhi and approached M Ahmad Ali of Nizaratul Maarif through the introductory letter of Mohiuddin. Then he moved forward and perhaps visited his home and met Maulana Abul Kalam Azad as well. He again reached Ahmad Ali in August 1916 and through him tried to get money from Hamdullah in order to return to frontier areas. Having failed to get money he went to Varanasi where he was arrested.

(196) Saifur Rahman Molvi

Son of Ghulam Khan from Mathura, thana Shankargarh (Northwest Frontier State)

He is an important member of the jihad conspiracy hatched by Maulana Mahmood Hasan. He belongs to the family of Saifur Rahman Durrani which migrated from Kabul to Peshawar and settled there. Having learnt religious education by Molvi Lutfullah of Aligarh, Saifur Rahman finally became Head Master of Islamia School of Shahjahanpur. Then he moved to Tonk State and joined a state school. Some five years ago, Saifur Rahman went to Delhi and became Head Master of Masjid Fatahpuri School. He stayed in Delhi till 1915 until he visited frontier areas under the schemes of Maulana Mahmood Hasan, Obaidullah and Abul Kalam Azad. He pressurized Haji Turangzai for wrong actions and became self designated secretary of him. Due to influence of Saifur Rahman, Haji Sahib is actively busy creating feeling of biasness in autonomous tribes and Mujahideen. He is responsible to a great extent for the clashes at frontiers in 1915. Now he is in Kabul.

He is Major General in the list of Junood-e-Rabbaniyah. He was mentioned in the letters of Obaidullah to Hadhrat Maulana.

(197) Syed Noor

This name was mentioned in the letter of Obaidullah to Hadhrat Maulana which contains the events after Jeddah. It is Syed Noorul Hasan of Ratheri Dist Muzaffar Nagar (UP), uncle of Syed Hadi Hasan. He is an affluent person and a devout follower of Maulana Mahmood Hasan. He used to visit Deoband frequently when Maulana was in Deoband. He is an

important member of the conspiracy. He used to take part actively in the secret meetings at the residence of Maulana Mahmood Hasan. When Maulana Mahmood Hasan was leaving for Hejaz he deputed Syed Noor to supervise the arms and ammunitions in his absence. He accompanied Maulana to Bombay. The edicts of Anwar Pasha, Jamal Pasha and Ghalib Pasha obtained by Maulana Mahmood Hasan and brought in India by Syed Hadi Hasan were to be sent to S Noorul Hasan through Dr Haji Shah Bakhsh. One person named Ahmad Mirza had to take photo of them. These letters were to be sent to Kabul by a messenger Hashim. Hashim was scheduled to reach India from Arab for this purpose only. It is said that he sent two hundred rupees to Abdur Rahim (perhaps M Basheer of autonomous area).

(198) Saleem Khan

Saleem Khan is son of Jahangir Khan a refugee of Kabul. He lives in Sarajah, Peshawar. His father accompanied late Sardar Ayoob Khan from Kabul. Saleem Khan owns some land in the autonomous area; therefore he visits the area quite frequently. He is an associate of Molvi Abdur Rahim alias Basheer, Fazl Mahmood and other jihadi students of frontier. With collaboration of Muhammad Aslam Attaar he used to supply militants from lower Punjab to frontier. He is said to be in the autonomous area now.

(199) Sanaullah Molvi

He is Major General in the list of Junood-e-Rabbaniyah. He is the same Molvi Sanaullah of Amritsar who is president of Anjuman Ahl-e-Hadith Punjab and probably the most prominent Wahabi of India. He is editor of Urdu newspaper ‘Ahl-e-Hadith’ published from Amritsar. Molvi Sanaullah has

been a student of Maulana Mahmood Hasan and learnt Hadith from him some 20-25 years ago. He is a bosom friend of M Ibrahim of Sialkot.

(200) Shabbeer Ahmad Molvi

He is brother of Matloobur Rahman and an employee of Deoband Madrasa. His other brothers Habibur Rahman and Mufti Azizur Rahman are also among the staff of the Madrasa. Previously he was with Molvi Fazlur Rahman in Fatahpuri School of Delhi but they could not adjust each other, so Shabbeer Ahmad moved to Deoband Madrasa. He is an intellectual molvi. He took active part in collecting donations for Turkey during Balkan War and is very much interested in Islamic politics.

He is sympathiser of jihad scheme of Maulana Mahmood Hasan. He must have been a member of the team that migrated with Maulana in September 1915 had he not been stopped by Habibur Rahman and Mufti Azizur Rahman. In the beginning Shabbeer Ahmad was close to Obaidullah, but later he became his strong opponent. He is chiefly responsible for dismissal of Obaidullah from Deoband.

(201) Shafiqur Rahman Hakim of Rampur (UP)

He was present when Anwar Pasha and Jamal Pasha visited Medina to pray for the victory of Turkish forces, he composed and sang a poem in the their praise. He is a staunch supporter of jihad. In Medina, he is said to have compiled the Quranic verses and Traditions of Prophet related to jihad. He sent this collection to Syria to be published for distribution.

(202) Saifuddin Molvi of Bijnor (UP)

He is residing in Arab for several years. He used to attend the secret discussions of Mahmood Hasan about jihad held at Dharampur Rabat in Mecca.

(203) Shah Bakhsh Haji Dr Sindhi

He is Lieutenant Colonel in the list of Junood-e-Rabbaniyah. His name finds mention in the letter of Obaidullah to Hadhrat Maulana. Dr Haji Shah Bakhsh son of Imam Bakhsh from Lishari Baluchi Thoro Nawachari, Hyderabad City (Sindh) is a watchmaker and a very small landlord. He practices as hakim as well. He travelled in the same ship which boarded Maulana Khalil Ahmad of Saharanpur and his party in September 1915 and returned to India by S S Ship in September 1916. Molvi Khalil Ahmad also returned from the same ship. He is sincere friend of Molvi Habibullah, Hakim Abdul Qayyoom and Shaikh Abdur Rahim of Hyderabad Sindh (the addressee of the explanatory letter). He was a member of jihad conspiracy of Maulana Mahmood Hasan. As soon as he reached India from Hejaz he telegrammed Hakim Abdul Qayyoom and Shaikh Abdur Rahim to meet him in Hyderabad. Possibly he came with messages of Maulana Mahmood Hasan. The six edicts of Anwar Pasha and Jamal Pasha obtained by Mahmood Hasan in Arab were sent to India jointly with Haji Shah Bakhsh and S Hadi to be delivered to Syed Noorul Hasan of Ratheri (UP).

(204) Shah Nawaz Khan

He is son of Khan Bahadur Rab Nawaz Khan Honorary Magistrate of Multan, elder brother of Allah Nawaz Khan. He joined the jihadi students of Lahore on his brother’s insistence. Previously he was employed in Burj Hari Singh Peshawar. He

was a member of the revolutionary party which carried the confidential letters of Sardar Nasrullah Khan to tribal mullahs on 10 July 1916. The letters urged them to get untied and fight the English. First, along with Nadir Shah and Molvi Abdur Rahim he had to deliver these letters in autonomous areas and then with Abdur Rahim he had to personally present them to Nawab of Amb and Mahtar Chatral. He is Major in Junood-e-Rabbaniyah.

(205) Sadiq Ahmad Molvi

He is known by Molvi Shaaiq and is a native of Bhagalpur (Bihar). Formerly he contributed Obaidullah greatly to constitute Jamiatul Ansar in Deoband. Also, he worked with him as staff member in Nizaratul Maarif Delhi, but later he pulled back due to some differences.

(206) Shaukat Ali Molvi

Molvi Shaukat Ali of Rampur (UP), famous supporter of pan-Islamism and brother of infamous Muhammad Ali MA of Comrade, he is an ex-employee of Excised Department. He was a close friend of Obaidullah and he is said to have helped him for his journey to Kabul. It is also reported that Shaukat Ali gave 500 rupees to Molvi Saifur Rahman at the recommendation of Obaidullah when Saifur Rahman was leaving for frontiers. He served as Secretary of Anjuman Khuddam-e-Ka'ba until he and his brother were detained in 1915. He is Lieutenant General in the list of Junood-e-Rabbaniyah.

(207) Shujaullah Muhajir

Son of Habibullah retired Foreman Government Central Press

of Shimla, resident of Mohalla Musadda Mill Lahore City. He is a distant relative of Dr Allah Jawaya. His brother Shaikh Waliullah is employed in the Weather Department in Shimla and another brother Shaikh Azimullah is pleader in Lahore. Before fleeing to Asmast with jihadi students he was a student of Medical College Lahore where he probably met Abdullah Peshawari. It seems that he was impressed by the fiery speeches of this molvi and fervently joined the migration plan of the students. On one occasion in Kabul he regretted his condition and tried to return to India vainly. Ultimately he came in contact of Obaidullah, Mahindra Pratap, Barkatullah and Hentig. In June 1916, he and Abdul Bari were directed with letter of Mahindra Pratap to Anwar Pasha and German Chancellor in Constantinople and Berlin. He was arrested in Iran and deported to India. He is Colonel in the list of Junood-e-Rabbaniyah and Deputy Representative of Provisional Indian Government.

(208) Sirajuddin Mir of Bahawalpur State

He and Mir Sirajuddin Judge Chief Court of Bahawalpur State are same. He is younger brother of Khan Bahadur Shamsul Ulama Syed Muhammad Lateef author of 'English History of Punjab'. This family is very famous and Mir Sirajuddin is also said to be very loyal. Apparently, he is also among the people who were designated in Junood-e-Rabbaniyah without being consulted.

(209) Suleiman Syed Nadwi

A follower of Molvi Shibli Nomani and a staunch supporter of his institution Nadwatul Ulama, he got education in Madrasa Imdadiah Darbhanga by Syed Murtuza Hasan of Chandpur (UP), later he was appointed as Professor in Pune College. He

is Major General in the list of Junood-e-Rabbaniyah.

(210) Syed Ahmad Haji of Ambetha

He is Lieutenant General in the list of Junood-e-Rabbaniyah. He is from Ambetha and is younger brother of Muhammad Miyan alias Molvi Mansoor. Haji was present in Mecca when Maulana Mahmood Hasan and his team reached there since he stayed in Mecca for two years due to differences with his wife. He was introduced to Mahmood Hasan through Ahmad Miyan.

(211) Syed Hadi

He was mentioned in the letter of Obaidullah to Hadhrat Maulana in the course of events occurring after Jeddah. He is the same Syed Hadi Hasan son of Mahdi Hasan of Khan Jahanpur Dist Muzaffar Nagar and nephew of Syed Noorul Hasan of Ratheri. He used to supervise the money and arms after Maulana Mahmood Hasan left for Arab. Hadi Hasan is a follower of Maulana Rashid Ahmad Gangohi and Mufti Azizur Rahman of Deoband Madrasa. He was a member of the conspiracy.

In September 1915, he went to Arab with Maulana Mahmood Hasan and returned in September 1916 by S S Akbar Ship. Maulana Khalil Ahmad of Saharanpur also returned from the same ship. The six edicts of Anwar Pasha, Jamal Pasha and Ghalib Pasha obtained by Maulana Mahmood Hasan were handed over to S Hadi Hasan and Haji Dr Shah Bakhsh to deliver to Syed Noorul Hasan of Ratheri in India. It is said that apart from these letters Hadi Hasan brought one more letter of M Mahmood Hasan which was sewn in his quilt. In initial search it was not sensed by the police but when M Khalil

Ahmad knew it he discarded it immediately.

(212) Taj Muhammad Maulana of Sindh

Perhaps, he is the same Molvi Taj Muhammad who is resident of Amrot Dist Sukkur (Sindh). He is second in having great influence in Sindh next to only Molvi Humayon. He is a friend of Molvi Muhammad Sadiq of Khaddah (Karachi) who is now under detention in Karwar. He is thought to help Molvi Obaidullah when he was fleeing to Afghanistan. He has thousands of followers who include big landlords, pleaders and government servants. He is Lieutenant General in the list of Junood-e-Rabbaniyah.

(213) Waheed

This name occurred in the letter of Obaidullah in which he described the details of events after Jeddah. Waheed is son of late M Siddeeq Ahmad who used to live in Faizabad (UP). His entire family migrated to Arab in 1899. Maulana Hussain Ahmad Madani is his uncle. Two years ago, he visited India with his uncle and when latter returned he stayed in Deoband Madrasa as student. He went to Hejaz with Maulana Mahmood Hasan in September 1915.

(214) Wali Ahmad Molvi

Son of Shaikh Muhammad, from village Harian, thana Hasan Abdal, Dist Atak. He is employed as teacher in a madrasa of Hasanpur Dist Moradabad (UP). In September 1916, he went to perform Hajj by S S Ship in which Molvi Masood also travelled. He returned from the same ship in November and Molvi Masood also returned from the same ship. Molvi Wali Ahmad carried a letter to Maulana Mahmood Hasan from his

wife. Also, he delivered the message of Hadi Hasan to Molvi Mahmood Hasan that the six edicts were handed over to Hadi Hasan and Dr Shah Bakhsh of Sindh safely.

(215) Wali Muhammad Molvi

He is Colonel in the list of Junood-e-Rabbaniyah. It is the same Molvi Muhammad alias Molvi Musa, resident of Fatoohi Wala, thana Gunda Singh Wala, Dist Lahore. He is extremely fanatic Wahabi molvi who is actively busy in collecting money and recruiting volunteers for the purpose of preaching the theory of jihad. He has a lot of followers in Lahore, Firozpur, Gujranwala and Sialkot districts from where he is getting money and volunteers for the Indian fanatics. M Wali Muhammad is doing this anti-British activity for quite some years. He sends the money he collects and men he recruits to frontier either by himself or other representatives. He was very much involved in the Wahabi and Frontier conspiracies of 1915. He escaped arrest and fled to Asmast where he adopted the name of Molvi Musa. Wali Muhammad and his volunteers have taken part in the wars fought over-border. According to the investigation of Silken Letters Conspiracy, he was associated to Maulana Mahmood Hasan and took part in his conspiracy. He used to visit Deoband now and then. He had contacts with Abul Kalam Azad. Probably he is nowadays in autonomous areas.

(216) Yaar Muhammad of Kabul

A Pathan of frontier and probably a native of Afghanistan, he visited India in 1907 and is a former student of Deoband Madrasa. He acquired education in the madrasa of Fatahpuri Mosque as well where he was later appointed teacher of Fiqh under Molvi Saifur Rahman. He fled with him to Kabul in

1915. Yaar Muhammad follows Hanafi Fiqh (jurisprudence) and lives constantly with Saifur Rahman and Haji Sahib. Perhaps, he took part in the war of Rustam. He came back in November 1915 and took 230 rupees to Saifur Rahman by Hamdullah of Panipat through Abu Ahmad. Probably he is nowadays in autonomous areas.

(217) Zafar Ali

He is Lieutenant General in the list of Junood-e-Rabbaniyah. This is the same Zafar Ali Khan, infamous supporter of Pan-Islamism and Editor of late newspaper *'Zamindar'*. He is friend of all extremist supporters of Pan-Islamism. Now he is detained in his village Karmabad near Wazirabad (Dist Gujranwala).

(218) Zafar Hasan Muhajir

Son of Hafiz Azimuddin, a Raeen by caste from Karnal, he is one among the students (of Government College Lahore) who fled to Frontiers in February 1915. He is Lieutenant Colonel in the list of Junood-e-Rabbaniyah.

(219) Zafar Muhammad Molvi

He is Lieutenant Colonel in the list of Junood-e-Rabbaniyah. He was mentioned in the letter of Obaidullah to Maulana Mahmood Hasan in which he described the details of events after Jeddah. Zahoor Muhammad is from Saharanpur who previously was a teacher of Madrasa Islamia in Ambala and now is teaching in Arabic School in Roorkee. He was an enthusiastic member of M Mahmood Hasan's jihad conspiracy and used to attend continuously the secret meetings in Deoband. He collected money from Bijnor, Nagina and

surrounding areas for the Arab journey of M Mahmood Hasan. He was asked to keep on collecting money until Muhammad Miyan returns. Thus, Zahoor Muhammad helped M Hamdullah from the donations collected from Roorkee and so on. It is said that he established a society there for this purpose. He went to Bombay to welcome Muhammad Miyan, Murtuza Hasan, Molvi Sahool and others when they were returning from Arab. M Mahmood Hasan used to call him *"chup chup man"* (reserved) and used to admire him. He used to say that Zafar was very ‘deep person’. It is said that he was very bold.

(220) Zahoor Sahib Molvi

See "Zahoor Muhammad Molvi".

(221) Zamiruddin Ahmad Nawab

He is Lieutenant General in the list of Junood-e-Rabbaniyah. Perhaps he is the same Nawab Zamiruddin Ahmad, a Wahabi molvi who is known by Zamir Mirza. He is brother of Nawab Loharu. He has been President of Ahl-e-Hadith Conference till 1916 and resigned on health grounds. It is not known whether he knew Obaidullah's conspiracy and joined him. Perhaps, he is also among those who have been assigned posts without being informed.

(222) Ziauddin Ahmad Qazi

Qazi Ziauddin MA, from Chakwal Dist Jhelum, nephew of Molvi Abu Ahmad of Sufi Mosque in Lahore. His father or one of his uncles was teacher of Molvi Ahmad Deen and Molvi Abdullah who was father of Muhammad Sadiq, a notorious fanatic Wahabi of Khaddah Karachi. Formerly, he

was Head Master of Chakwal District Board High School, but later joined Jamiatul Ansar Deoband where he used to take part in secret meetings at the house of Maulana Mahmood Hasan. When Obaidullah established Nizaratul Maarif in Delhi Ziauddin worked therein as teacher, but joined the Chakwal School again before Obaidullah fled to Kabul. It is said that he requested Amir for employment in the beginning of 1916, but however he was prevented to go to Kabul. Now, he is Head Master in Islamia School of Gujranwala. He is Colonel in the list of Junood-e-Rabbaniyah.

THE END